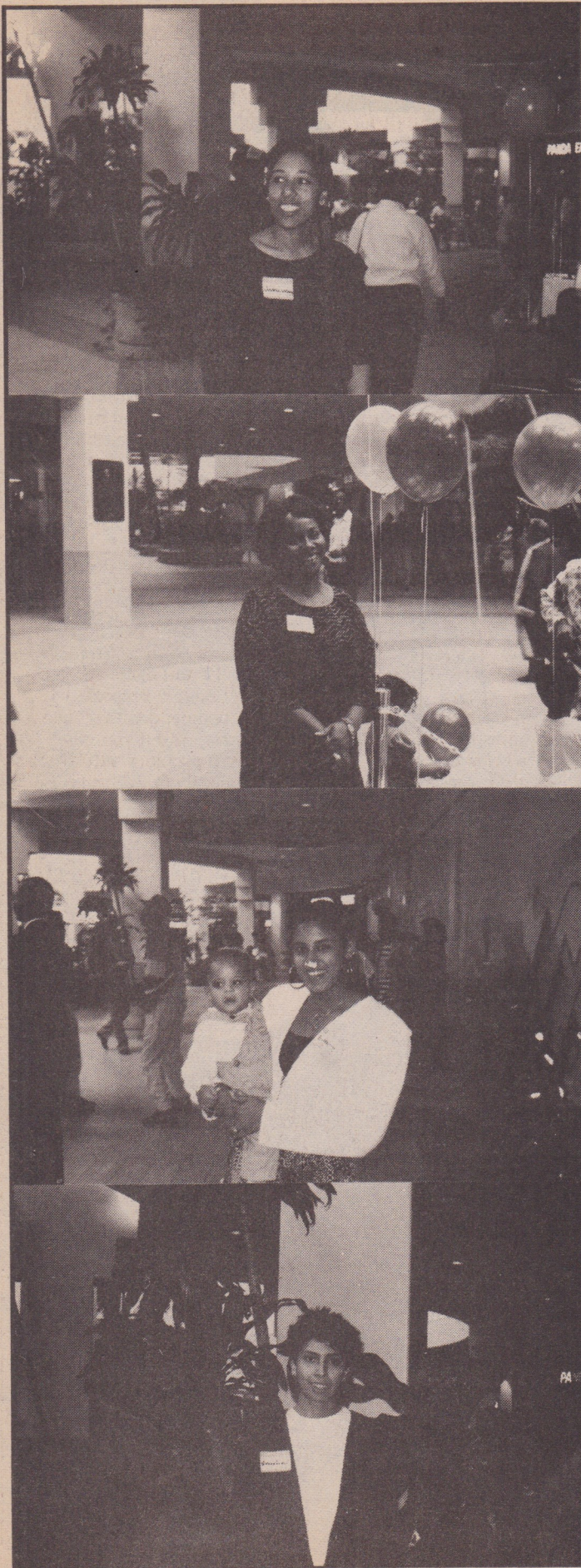


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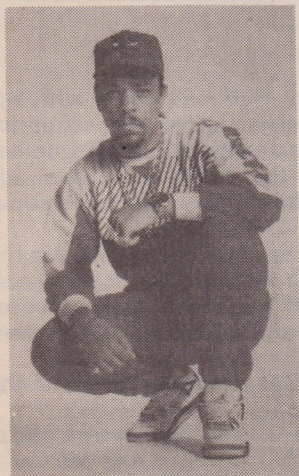
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WORD UP



Ice-T

Ice-T Says Okay to Poof Bashing

On tour in Sydney, Australia, Ice-T pissed off at least half of his audience at the Base nightclub when he gave approval to "bash poofs" as a bigoted minority at the front of his audience had urged. The radio station which sponsored the event, 2JJJ, received numerous calls demanding they account for the black rapper's statements according to *Outrage*.

Ice-T, who used to steal car stereos and engage in other scams he won't talk about because "the statute of limitations still ain't out on a lot of that shit," now spends a lot of time urging young homeboys to stay away from gang and drug lifestyles. But apparently, a gay-bashing lifestyle is okay.

Three Silly Millimeters

A tale that apparently originated in Chuck Shepherd's syndicated column, "News of the Weird" that the U.S. Agency for International Development (USAID) has been distributing 49mm size condoms to Asian coun-

tries but a 52mm size to African countries has been making the rounds of gay newspapers.

But according to Steve Dean at the USAID, whose office handled the transaction, only Bangladesh and Nepal received the smaller size rubbers—and at their request. All other countries in the program—African, Latin American and Asian—received the larger size. But apparently it's all for naught anyway. Dean says condoms have a tolerance of $\pm 3\text{mm}$.

People Gotta Hate Someone

Judy Dlugacz, president of Olivia Records, a label that specializes in women's music, says the music industry is "truly not progressive when it comes to homosexuality. Being 'out' is unacceptable in the industry. It's one of the last bastions of prejudice," Dlugacz said in a recent *Billboard* article. "People feel they're allowed to be homophobic. They're not allowed to be racist or anti-semitic, but this is okay."

It seems some people gotta hate someone.

Essence Lessens

The November issue of *Essence* features a variety of articles about black men, which range from detailing the experience of being black and multi-cultural, to racism in schools, to the all-out general attack on black men in America. The common theme is that black men are in a state of crisis.

But the usually comprehensive magazine failed to get to the essence of this one, making no reference to black gay men, as though the dangers threatening the black community as a whole,

and homophobia in particular, do not affect them.

The message from *Essence* is that gay men are not essential to the survival of the African-American community.

AIDS, the most significant health threat to the black gay community ever, was mentioned, but only in passing. Chemical dependency was mentioned, but without pointing out that the same factors which elevate drug and alcohol use among blacks are even more acute in the black gay community.

A more clinical, inclusive and informational series of articles would have detailed not only the threats to survival that black gay men face, but also how they might use their strengths to aid the community as a whole.

Perhaps the editors should re-read the excellent article on page 12 of

the same issue by Roberto Santiago, "Black and Latino," replacing the word "Latino" with "gay."

The Real Reid

In Los Angeles Oct. 18 and 19, the British black rockers called Living Colour appeared on a bill with Guns N' Roses, the latter denounced because of their racist and homophobic song, "One in a Million," [*"Word Up,"* BLK, October 1989] and the Rolling Stones, who were similarly, albeit more mildly, censured for their song, "Some Girls."

Living Colour guitarist Vernon Reid took a few shots at GNR telling the Oct. 19 audience: "If you don't have a problem with gay people, don't call them faggots, and if you don't have a problem with black people, don't call them niggers."



Vernon Reid (third from left) with Living Colour.

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BLK MAIL

Tip of the Military

Dear Editor:

Your coverage of both Perry Watkins's battle with the army [BLK, December 1989] and employment opportunities [BLK, January 1990] was outstanding. Although I understand the constraints of space that Mark Haile faced, his coverage of discrimination in the military is an understatement.

Words perhaps cannot describe the abuse that gays in the military often undergo—not to mention the flagrant and shameless way that the military violates the civil, constitutional and human rights of gay and lesbian military personnel.

What you have reported so far is merely the tip of the iceberg.

William Joseph Miller
Los Angeles, Calif.

Creative and Thorough

Dear Editor:

Again I write to thank you for a high quality publication for the gay community. During a time in our country's history when we are being persecuted, I applaud your creative, thorough journalism.

Your recent article on Sgt. Perry Watkins [BLK, December 1989] is continued evidence of your commitment to honestly reporting issues we should all be aware of.

Matthew J. Dellomo
West Hartford, Conn.

Sass on Color and Class

Dear Editor:

It is a pleasure to have a magazine in our community which appeals to those of us who enjoy reading. I especially enjoyed the articles on Mabel Hampton [BLK, December 1989], Perry Watkins [BLK, December 1989] and James Baldwin [BLK, August 1989].

I was, however, saddened by the article on the controversy surrounding Diane Davidson [BLK, January 1990] and her comments, which obviously offended many people. My sadness occurred for two reasons. The first is what some people construed to be racist, and the second is the insistence of some people in our community on trashing others whose point of view may differ.

Ms. Davidson made a statement about her upbringing, and offered an opinion about it. Obviously she meant to compliment the woman who reared her. This woman must have left a profound impression upon her, one that she holds very dear. As far as the "mammy system," I suspect that Hattie Ruth Simon needed a job, granted, her options were limited by societal barriers of sexism and racism, but I don't think Ms. Davidson had much to do with creating those barriers. The fact that they still burden our society to this day is a product of the economic priorities set by two terms of a Republican administration that I doubt Ms. Davidson supports or endorses.

The other sadness is the continued abuse which we, in the lesbian and gay community, heap upon each other. Attacking Ms. Davidson will not bring about national child care, which is a real need for all parents who work. Attacking Ms. Davidson will not build bridges, or heal the wounds

of racism which exist in our society and our community. It will only serve our enemies who delight in watching us at each other's throats while they continue to oppress us.

I happen to be one white man who grew up in the South, who had a cross burned in my front yard at age 18, and who had a shotgun stuck in my face at age 21 for "___ lovin'." I am well aware of what racism is, including its more subtle forms such as "bilingual education," and the quiet comments about someone not being "like us," whatever that means. There is as much racism in Los Angeles as anywhere else in the United States; people are just less honest about it. But like the women who were offended by Ms. Davidson's comments, I am tired of being trashed, by members of my community because of three facets of my life over which I had no control; my gender, my color, and the geographical and societal situation into which I was born. I guess that I have these feelings in common with most of humankind, including the women who were so offended by Ms. Davidson's comments. One thing I have learned in my 40 years is that someone will always find a reason to hate me if what they want to do is hate me, and that some people choose hate because they find it easier than love. I cannot change that, but if I hold resentment about their offenses, I will only poison myself. Martin Luther King tried to teach us this. Some of us don't always choose to listen. Perhaps, in the words of Jesse Jackson, we can find "common ground" on which to improve the society into which we were all born, but we won't do it by attacking each other.

*Ed Garren
Los Angeles, Calif.*

Worthy of Song

Dear Editor:

I cannot believe that Dianne Davidson erred in loving Hattie Ruth Simon ["Controversy Surrounds Dianne Davidson Concert," BLK, January 1990], nor in feeling grateful for Simon's presence in her life as a child. Yet what the child felt, the adult can place in reasonable perspective. Today, many women (and a few men) care for the children of others, do it because they are paid to do it, and rightly regard it as an honorable profession. It was society's denial of most other options to Hattie Simon that was wrong and which *must* be regretted if we are to remain on guard to prevent recurrence of the injustice. Repudiating the exploitative system which positioned Simon to become Davidson's "mammy" would not only make the beauty of their relationship more accessible to Davidson's listeners, but could well lead her to a deeper appreciation of the care and kindness she received. That said, the black woman and white girl involved may have dealt with a bad situation as best they could—even with a grace and dignity worthy of song.

*Charles Stewart
Los Angeles, Calif.*

If you wish to have a letter considered for publication, address it to BLK, Box 83912, Los Angeles, California 90083-0912. You may also send letters by fax: 213-410-9250.

Keep your letter brief, and be sure to include your full name, address and telephone number for verification. Names will be withheld from publication on request. Letters may be edited for purposes of space or clarity.



A.B.

"Would you still like me if I wore a dress?"

Cover Photo: Chas. Bennett Brack, Lavender Light

BLK

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4. **HER Clinic, Downtown L.A.**
2700 S. Figueroa (1 block South of Adams - street parking)
5. **American Women's Medical Group, Inglewood**
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Lavender Light

*Gospel choir gives 'em that old-time religion
plus on-time AIDS info*

By Mark Chesnut



“We’re a football choir, not a golf choir,” Chas. Bennett Brack told the audience at St. Clement’s Church in Manhattan, encouraging us to join in and clap or stomp whenever we like, rather than save polite applause for an appropriate moment. And with that, the choir kicked off with a rousing rendition of the inspirational piece, “Revive Us Again,” opening another successful benefit performance by

COVER STORY

Lavender Light: The Black and People of All Colors Lesbian and Gay Gospel Choir.

And in no time, the audience was enthusiastically keeping time to the stirring sounds of a unique gospel choir in New York City that not only seeks to keep alive the tradition of gospel music in an environment supportive of lesbians and gays, but also to provide information about AIDS to people of color.

Lavender Light, which is celebrating its fifth year, did not begin with such a booming voice or such big plans. The idea for the choir grew out of Chas. Bennett Brack’s and Lidell Jackson’s involvement with the group Men of All Colors Together/New York (MACTNY). “Every big event that MACT had, all the blacks would get together, and somehow, we always ended up singing spirituals or gospels,” Brack said.

Brack and Jackson both grew up in churches, but according to Brack, they “left the church because of the discrimination against lesbian and gay people. It’s one of the only places where you can be that flamboyant and gregarious, but you have to be in the closet. You can be the biggest sissy that ever hit the face of the earth, as long as you don’t say ‘I’m gay.’”

Their dream of creating a choir for lesbians and gays headed for reality when, in 1984, Brack ran into music director Tony Teal at LaGuardia Airport in New York. Teal had worked with several church choirs and had been the organist at Brack’s church on Chicago’s south side years earlier. Teal was enthusiastic about the idea as well, and by the spring of 1985, Lavender Light was making music.

But gospel was not to be the only message of their music. As AIDS continued to take a heavy toll on the African-American and Latino communities in the following years, members of Lavender Light saw more and more people with AIDS coming to their concerts. “After one of the concerts, a man came up,” said Brack, “and he said ‘you know, I felt sick when I got here, and now I feel good.’ Then when I was repeating that to the choir as a compliment, I realized how profound this music is and this effort is. It’s not necessarily religious, but it’s very spiritual.”

Members of Lavender Light soon recognized an additional mission for their music: education. “AIDS organizations are predominantly gay white male,” Brack pointed out, “but upwards of 50 percent of people with AIDS are people of color. And churches were not addressing this. So there was a definite need for education.” To answer this need, Lavender Light developed a program called “Please Touch Somebody ...Right Now.” The project aims to bring information about AIDS to New York City’s black and Latino communities throughout the five boroughs, doing programs that feature inspirational music along with brief presentations by representatives of color from the Department of Health’s AIDS Education Unit. The program is helped by a \$42,000 grant from the U.S. Conference of Mayors.

This is a classic example of an important function of

*“The church is one of the
only places where you can
be the biggest sissy that
ever hit the face of the
earth, as long as you don’t
say, ‘I’m gay.’”*

gospel music: its organizing ability. “That goes back to when gospel music was used during slavery time and during the civil rights movement,” pointed out Sojourner McCauley, a facilitator for the group. “It’s always been a thing that’s brought people to meetings. With all the things going on in our community now, such as AIDS, homophobia, and racism, we need something that is a healing process, and gospel music can be used that way.” AIDS education has since become an integral part of Lavender Light’s message, and is

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included in detailed bilingual pamphlets handed out at each performance.

Lavender Light has received countless enthusiastic welcomes from audiences in New York, as well as Washington D.C., and this month at the Third Annual National Black Gay and Lesbian Leadership Conference and Health Institute in Atlanta. There is also a "Fifth Anniversary Major Reunion Concert" planned on Feb. 24 in New York City, which will reunite many of Lavender Light's former members. All in all, the choir keeps a busy schedule of rehearsals and performances.

One memorable performance that is often mentioned was at Project Return, a rehabilitation program for drug addicts in the Bronx. Choir members had been somewhat apprehensive about performing for the primarily heterosexual audience, according to Brack. He said it was like appearing before the brutally honest audience at the Apollo Theatre. But their fears were allayed as soon as they began singing. "The audience absolutely went off," said McCauley. "They were so excited, they gave standing ovations to every song."

"People didn't want us to leave," added Frank Rosario, "They actually blocked the aisles."

It's the response from the audience that pushes some

"We're not attached to a church because that's where most of the members ran from in the beginning."

choir members to give it all they've got, according to Antonio Cruz. "It's a response that makes you sing in a way you never knew you could."

While they are generally pleased with the reception they get when performing, particularly before lesbian and gay audiences, Brack maintained that they are not looking for, or expecting, acceptance from the mainstream black churches. "We're not attached to a church because that's where most of the members ran from in the beginning," agreed McCauley, "only because they had to choose between their blackness, their gayness, and whether or not they believe in hellfire and brimstone." McCauley practices the religion of the Yoruba culture of southwest Nigeria.

The group is concerned, however, with preserving the authenticity of the music and its African-American roots. But being true to one's roots can get tricky, especially given that Lavender Light's membership includes African-Americans, Latinos, and whites, from several religious backgrounds. Many of these people were not raised in a gospel church, and singing gospel doesn't come automatically.

Because gospel singing is not a subject widely taught, Teal is frequently on his own in developing effective instruction, and he receives much credit from the group for cultivating the sound of Lavender Light. "I think the hardest part is getting people to sing it and to sing it right," commented Brack, "and that was difficult for some of our members, when Tony would say 'you're singing it too white—I don't want a European sound, this isn't European music. Sing it like black people.'"

While Lavender Light sticks to the gospel formula, they do incorporate gender parity into their performances, with lines like "God, she's gonna work it out." Members not of the Christian faith don't seem to have any difficulty joining in on these inspirational pieces, seeing gospel music as a cultural

tradition and art form as much as anything else.

The fine-tuning of the choir's sound and the dedication of its members have raised the standards of Lavender Light over time, and new members are expected to give their best, "We don't coddle people," said McCauley. "We've gotten to the point where you have to be able to sing, you have to be able to hold a note, and you have to show up for rehearsals."

"It's a little harder to get in now and a lot harder to stay," agreed Antonio Cruz, the only charter member of Lavender Light. "Because we've become more professional and more determined and more strict with our policies." Potential members must also consider the statement that is being made when they perform with the choir: members must be prepared to "come out" in a very visible way.

A major by-product of the diversity of Lavender Light is conflict, derived from issues of racism, sexism, ageism, and internalized homophobia. To deal with this, Sojourner McCauley, who is a social worker, carries the title of Resident Facilitator. "Lavender Light is a microcosm of the gay and lesbian community," she said, "and by nature of that, all those 'isms' that exist in the outside world are blown up into greater proportion. Do we struggle with it every day? Yes."

McCauley noted that facilitation is necessary not just for the emotional well-being of the group, but for the music itself: "We work on issues that can possibly stifle the sound, such as, if there's an issue of sexism going on in the group, the sound becomes smaller. The power is stifled. After a session, the sound opens up again. Isms not only can affect you personally, but it can affect the way you perform."

Members of Lavender Light agreed that conflict does exist, but that the group is always willing to address the issues, unlike the larger lesbian and gay community as a whole. "It sometimes makes it difficult," agreed Brack, "but with Sojourner's help and everyone's commitment, people stay in."

The commitment is evident in the powerful and inspired voices that fill the rafters of Saint Clement's Church. As the audience appreciatively sways, claps, and stomps their feet, it's also evident how this music can reach out to people. And with AIDS education now a priority for Lavender Light, reaching out has never been more important.

Mark Chesnut is a contributing reporter to New York City's Outweek.



Mr. Williams is a little less upset than Mrs. Williams over the gay junk mail that just arrived.

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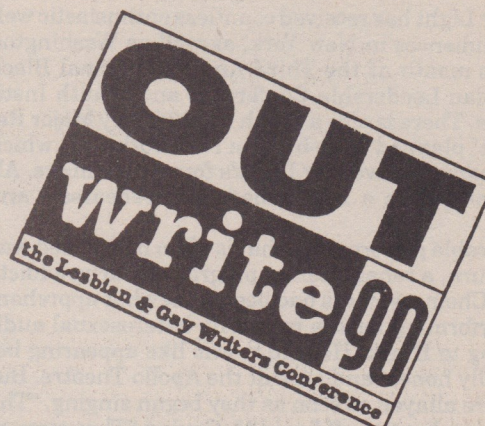
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Where We Stand

The state of black lesbian and gay America at the dawn of the decade

By James Stokes

It is the best of times, it is the worst of times. It is the age of enlightenment. It is the age of ignorance. We have more colleges and universities in America than any other people of color, and yet we have the highest illiteracy rate. It is the age of charity. It is the age of greed. We have more mega-millionaires than ever before. We have more homeless than ever before. We have more philanthropists. We have more hustlers. We have more African-Americans elected to high office than ever; we have had more blacks executed in one year than we have since the death penalty was resurrected. We have also had more blacks or African-Americans disgraced than ever. We have more African-American history programs in our public schools and in the media than ever before, yet more whites and Asians than ever, young and old believe that we have not made one significant contribution to American life. Why? Because a person convinced against his or her will is of the same opinion still. It is a time of progress, it is a time of regression.

We are witnessing cries for freedom throughout the world as we see the death of liberalism in America, symbolized by the death of white gay liberals like Chris Brownlie who worked tirelessly for black civil rights. As a result, we are seeing politicians and intellectuals (Jesse Jackson among them) running pell mell from the words "black" and "liberal." African-American progressivism is the euphemistic catch phrase as we enter the 90s. Progressivism, however, is nothing more than communism brought up to date. It is a philosophy of failure, the creed of ignorance, and the gospel of envy. Its only inherent virtue is the equal sharing of misery.

In 1968 Julian Bond made this statement following Nixon's election: "We have the blacks and those who don't like the blacks." This fact is even more true today than it was then. Simply put, Black isn't beautiful anymore—not only to non blacks, but also to erstwhile blacks as well. Only the Muslims and the die hard Baptists cling to the word as if it were the old rugged cross. Those born-again African-Americans who shun the word "black" hope to assimilate into the world system to the point of invisibility. They hope to be accepted by the Third World on equal footing with Asians, Hispanics, Arabs, and East Indians; but that is not likely to happen. In China, for example, the students who clamored for democracy this past summer were the very same students who drove black African students out of their universities and out of their country early last year.

In the African-American gay and lesbian community a class-caste system now exists from sea to shining sea. It is a luxury we cannot afford, but like the pearl of great price we will sacrifice everything to acquire and keep it. Unable to accept ourselves as we are, we establish a "pecking order" so that we can feel better about ourselves knowing that there are others beneath us financially and socially. Consequently

the poor among us become the untouchables. They include not only the unemployed, the homeless and the hustlers but also the underemployed, those without cars, those who cannot afford to live in the nicer parts of town, and those whose income is less than \$20,000 a year. This situation has driven some African-Americans to God and a sexual reorientation—others to drugs.

Many well-heeled African-American gays and lesbians may feel secure in their cliques, believing that they are immune from the plight that faces those blacks they have rejected, but the bell will toll for them too. The apostle Paul warned that "when they shall say peace and safety, then sudden destruction shall come upon them... and they shall not escape." (1 Thessalonians 5:3) This may well happen during the 1990s if the neo-puritans have their way. They think that white gays will continue to give of themselves to guarantee their civil rights; but these champions of human rights are either dying out or are already dead. Those whites who remain are more conservative and more bigoted than ever in the history of the gay and lesbian rights movement. The whites who party at black-owned discos? They are not there because they consider African-Americans their equal. They are there to party among the savages, to freak out with the freaks.

As for heterosexual African-Americans? Born again Republicans like Eldridge Cleaver, Ralph Abernathy, E.V. Hill and Fred Price advocate an intra-racial holocaust as the final solution for the AIDS problem and the homosexual problem in African-America especially for those who will not repent and be reoriented sexually. Those who remain Democrats continue to hide their heads in the sands of indifference hoping that the AIDS problem, if ignored, will simply go away and never affect them.

Those African-American gays and lesbians who look to Asians and Hispanics for solace and acceptance will find, to their chagrin that these people of color give racism a whole new dimension. If they like skinheads they'll love Asian immigrants. During the 1990s it is estimated that two thirds of Hong Kong will emigrate to America and Canada to escape the takeover by Communist China scheduled for 1997. When they come they will surely bring their culture, their racism and their homophobia with them. The Japanese nationals who gave us Pearl Harbor are now giving black gay and lesbians the worst kind of discrimination—loss of employment. We would do well to keep in mind the fact that among Asians and even Hispanics homosexuality is an even greater taboo than among whites. Former Senator S.I. Hayakawa, when asked to state his position on gay and lesbian rights, stated "I have a deep seated prejudice against homosexuals." He is not alone. Even if African-American gays and lesbians remain closeted, they will still lose their jobs to Asians who know how to work smarter and who are multilingual. Of all the people of color in America we are the only ones who can speak only one language, and that barely. In fact many

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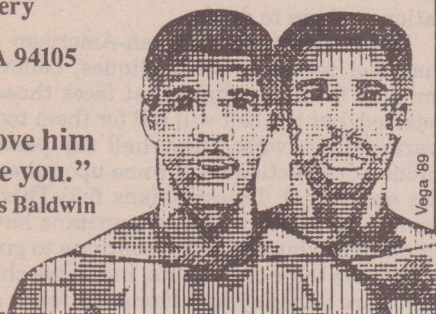
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African-American gays, lesbians, and straights (seeing the linguistic handwriting on the wall) have moved from the West Coast to the East Coast in an effort to escape the golden sournami tidal wave, heedless of the fact that the entire country will be engulfed by the turn of the century. Simply put, those currently prosperous African-Americans who cannot speak fluently two or more languages will find themselves among the *nouveau* poor if not among the homeless.

The 1890s were known as the "gay 90s." However, the only people who were "gay" were the Victorian Puritans who inflicted their rigid moral code upon Americans and Britains with Old Testament rage and New Testament zeal. Gay and lesbian love was, as Oscar Wilde put it, "a love that dare not speak its name." If you missed out on that repressive period, do not despair for history is about to repeat itself. If anything, the 1990s will be more like the grim 90s for most African-American gays and lesbians. In the 1950s we had Senator Joe McCarthy and the House on Un-American Activities looking for Reds under every bed. If Senator Orin Hatch has his way, there will be a Senate or House committee on Immoral Activities looking for fags under every rag. In fact the current fundamentalist anti-pornography crusade, if successful, will result in this periodical being banned as obscene. One of their goals is to rid America of all homosexuals and lesbian literature which they consider smut. These new puritans, white and non-white, are determined to see to it that for African-Americans gays and lesbians Dr. King's dream is an idea whose time has come and gone with the winds of reactionary change. What are we going to do about it?

Fortunately, there is hope. Internal genocide can be avoided. We can prevail against our racist enemies. We need not remain divided against ourselves. Addictions can be overcome. Love can replace lust. All of this is possible if we are willing to change our attitudes and perspectives. We must become the "we" generation of African-American lesbian and gays instead of remaining the "me" generation of homonyms and yahoos. The responsibility for bringing Dr. King's dream to pass is ours and not the white man's. As long as we depend on others we wait forever. If we act, the time until ultimate victory will quickly pass.



"Should we get two wedding gowns, two tuxedos,
or one of each?"

Looking for Love

A feminine perspective on how we enter into and sustain intimate relationships

by Rev. E. Victoria Lee



Drawing by Katrice Jackson

Erich Fromm, in *The Art of Loving*, says that most of our efforts to love will fail unless there has been an effort to develop individual potential and personality. Along with Fromm's premise, I believe that love emanates from within and flows outward toward another.

We see relationships in the so-called "straight" world falling apart constantly because the male *generally* assumes the "I'm the master" attitude and the female *generally* assumes the "damsel in distress" attitude. Neither sees that the attitude each is adopting says, "I will be in control no matter what". Emotional equality is not present in such relationships.

Through my relationship with my life partner who, like me, is a woman, through sharing with other women as a sponsor in 12-step programs, and through my counseling ministry, I have come to the following conclusion: Each of us brings to our same-sex relationships internalized ideals of maleness and femaleness, ideals which embody wholeness, provided they do not reflect the *generally* archaic definitions

which often linger in the shadows of early experience. Two *whole* persons can forge ahead, attempting to achieve meaningful intimacy under conditions that will suit each individually within the boundaries of relationship.

In gay and lesbian relationships, I believe love is volitional and definitely about the freedom to make choices. It is about defending the right to sexual preference and the statement that *I own my body*. When this is understood, judgments made about choice of lifestyle are neutralized. The possibility then exists for our relationships to thrive independent of societal norms, based on personal needs and wants rather than on those of society, class, family or other agenda-setting bodies.

But what usually happens? Lesbians and gay men start to behave like their non-gay counterparts, manifesting addicted-to-control behavior.

In functional, active, giving-and-receiving love, our personal expression is non-malicious, open, unafraid and free-flowing. That process leads to mutual growth and sensitivity to the other's feelings. Each can learn and grow, not in a dependent relationship, but as interdependent individuals fostering a supportive environment.

Love, when it is truly love, responds favorably to this evolving process, regardless of the gender of the individuals involved. Such a process, then, will be the essential dynamic in harmonious relationships. Sure, thunder storms will occur, but they will be incidental rather than fundamental to the enduring relationship.

A discovery period ought to precede commitment in a relationship. Those involved need to take stock of their own emotional, spiritual and physical needs, as well as those of the other person, to assess whether those needs are likely to be met within the boundaries of the contemplated relationship.

Questions should be asked: Do we truly have a friendship? Will this person aid and accompany me in reaching for fresh, exciting and creative ways to share life and love? Will love unfold in an uninhibited manner? Are we both willing to invest time, energy, intellect and emotion in the development of this relationship? Are we both willing to encourage love and appreciation of self? Before any commitment is even contemplated, these are some of the questions that must be answered. Needless to say, it is at the point of commitment that the real work begins.

Understanding that love is considerably more than palpitation of the heart, one must seek to romanticize libido and begin to see love as a process through which each person gets to grow and become, continually creating fresh and exciting opportunities to explore and express the deeper nature.

Love should not merely be the function of selecting a person on whom to bestow passion; it is very much about appreciating an individual's capacity for living a life centered in love.

Let's examine the notion of "falling in love" (a misnomer

anyway). "Falling" expresses a downward motion, a mishap, a sudden loss. Taking this into consideration, shouldn't it be that one then "falls up in love," since love should be uplifting, equalizing one with the other in emotions?

As I see it, the problem is that our expectations are out of sync with reality. Fantasizing mightily, we translate our dreams into our needs, converting far-fetched romance into

specific expectations. Meanwhile, our partners do likewise, hauling their hopes into our lives. When those expectations meet, unless both persons are aware and willing to work at change, there will be conflict and pain. The scenario will repeat, havoc will be wrought in yet more lives as we search for someone, *anyone* to meet our expectations.

As we begin to understand the difference between love

CHARACTERISTICS OF HEALTHY RELATIONSHIPS

In functional relationships, both partners:

- **Seek self-development**, each to their fullest potential.
- **Look for long-term contentment, security and peace of mind** through selective choice of a life partner.
- **Plan "one day at a time," focusing flexibly on present activities, while preparing to meet eventual desires and needs.**
- **Are rigorously honest**, unafraid to share "who they are" with their partner, secure in the knowledge of total and unconditional acceptance. Partners feel no need to keep secrets, past or present. Dishonesty injures trust and neither wishes concealment. Still there is no need to "spill one's guts" in a budding relationship. Work toward sharing more and more of who you are as the relationship progresses.
- **Are not interested in unions that take a lot of work to maintain.** Partners expect a good relationship to include voluntary free flowing cooperation, to be comfortable, to be secure and to feel good. Partners do not hide words, "walk on eggshells," control or manipulate. When the occasional problem surfaces, partners are able to work toward a solution together.

• **Exhibit "rational trust"**—the belief that life partners will consistently interpret each other's behavior in the best light, and trust each other's commitment to their shared best interests. Yet, partners do not expect others to act contrary to their individual natures; such seldom works for long, if ever.

• **Have no need to make fundamental changes in their own basic natures to accommodate the other.** However, one does work continuously on becoming the best person one can be through whatever positive means necessary.

• **Are unafraid to free themselves from relationships that have proved unworkable.** Healthy people know how to get out of an unhealthy relationship. Once this is known, there is less of a need to move from relationship to relationship. More selective choices will be made through deeper insight into personal needs confident that you can survive ending a relationship, you cannot feel confident that you remain in the relationship out of love and choice rather than need. When there is no choice, there is no freedom to love. Love is a free expression of choice.

• **Socialize with others.** Each partner has his or her own responsi-

ble friends who are interested in prospering and becoming more attuned to themselves. Partners develop additional friendships of substance as a couple. ("Light a togetherness candle, but keep your own individual light.") Healthy people do not lose themselves in a relationship. They have a sense of individuality as well as of togetherness.

• **Recognize that there are three sets of problems: mine, yours and ours.** Partners are supportive of each other, but do not assume problems they cannot fix. There is no perfect relationship, but each partner is willing to trade in one set of problems for a better set of problems.

• **Understand that healthy relationships are rewarded through a repeating cycle of deepening contentment and satisfaction.** When a situation develops that creates pain, the problem is identified in a rational manner. The search for a solution is a mutual and interdependent process, as important for its process as for its resolution. Problem solving is important to a relationship. It functions to heighten intimacy as well as to restore relationships to their normal state of being—contentment and satisfaction.

CHARACTERISTICS OF UNHEALTHY RELATIONSHIPS

In dysfunctional relationships, one or both partners:

- **All the time, look for someone to "fix me"** rather than discovering and working on the true self and building self-esteem.
- **Look for instant gratification**—unconcerned with the consequences.
- **Exhibit denial** about what is actually going on in heart, mind and feelings. Such individuals believe that if they share honestly, their partner will withdraw his or her love and disappear (i.e., they feel they are inherently and irrevocably unlovable).
- **Compulsively want to control the other, and strive to make**

the person into what is selfishly desired. Persons who act in this dysfunctional manner believe relationships are "normally" in a state of struggle. In an addictive relationship, pain and struggle is the norm with brief periods of good times the exception.

• **Exhibit a lack of trust in the relationship.** Afraid of what the other might do, they hold back, waiting for the imagined, inevitable "cave-in" they believe is likely to come. When it does, the self-fulfilling prophecy has come true.

• **Are unwilling to grow spiritually or emotionally** in achieving their best attributes or enlarging on fundamental personal ideals.

• **Coerce themselves into staying in an unworkable relationship**, not realizing they have a choice.

• **Socially isolate themselves** from others ("You-and-me-against-the-world" type of thinking).

• **Constantly try to fix the other person's problems.**

• **Have a repeating crisis cycle:** intense pleasure → intense pain → disillusionment → blaming one's partner for the whole thing → perhaps blaming oneself → desperate action to make it work again. Every now and then the crisis cycle is broken and a good time is had, but because the seeds of dysfunction remain, the cycle is destined to repeat.

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and romance, motivation to do the work necessary to sustain a loving environment will increase. Romance becomes love, and love penetrates more deeply, radiating inwardly even when physical manifestations disappear. Thus, creating the proper climate for commitment.

Putting love in proper perspective will not only give it a fighting chance at surviving conflict, but may give it the wings to soar upward into life.

Let's take a look at intimacy in relationship. Closeness to another person is not intrinsically valuable or healthy. Absent individual wholeness, a person is likely to go on a hunt for intimacy. Such pursuit can distort our perception of what is happening in a relationship and lead to inappropriate behavior. In the face of strong needs, hopes and expectations, how do we know when our relationship dynamic is working, needs work or is in need of major repair?

The quest for healthy relationships begins with healthy individuality. What is it healthy people do when not involved? First of all, they are not obsessed with *finding* someone to love. They proceed with life, doing what they do, working on themselves and if obsessed at all, it is with *becoming* a person worthy of being loved. When time is spent looking for somebody to love, there isn't time to work on loving self. Persons worthy of being loved gravitate towards each other. They position themselves to get involved with people who are motivated and productive, likewise pursuing the best that life has to offer.

Evaluating relationships takes courage, because often we need to be *alone* for a while in order to objectively examine our personal shortcomings and to become willing to work on development of self.

When already in a relationship, it may be necessary to evaluate our own and our companion's willingness to work on improving intimacy. Are there shared goals? Do both partners want the same level of intimacy to develop? Disparities in levels of interest may forestall success in a relationship. Sometimes we have to face the plain truth at the outset of a relationship, when a pattern emerges of recurrent problems or dissatisfactions or insoluble difficulties: We may have selected an inappropriate partner. We may have been selected without having given ourselves permission to exercise our own right to choose.

The accompanying boxes show some aspects of functional

*Healthy people do not
lose themselves in a
relationship. They have a
sense of individuality
as well as togetherness.*

and dysfunctional relationships.

Improving relationships also requires self-labor and shared labor. But what nurtures the relationship, must nurture those in it. Love is about self-fulfillment, not self-sacrifice.

Make time to spend time with your partner talking about likes and dislikes, hopes, aspirations and dreams—*alone time*. Balance this off with social time shared with others. Build a history of life experiences together, and share what those experiences mean to each of you. Try novel things together. Don't reject an idea because you think you won't like

Continued on page 31

Brouhaha by the Bay

APEB workers and management trade charges in clash over professionalism and agency mission

By L. Lloyd Jordan

Down at the AIDS Project of the East Bay (APEB) in predominantly black Oakland, Calif., something's gone wrong. To be sure, things have never been easy at APEB, what with inadequate funding, inflexible white bureaucrats and indifferent black politicians. Nonetheless, it was, and is, the largest AIDS foundation in the East Bay, with a \$400,000 budget, 600 clients, 2,000 feet of downtown office space and a comprehensive array of services for blacks, Latinos,

NEWS ANALYSIS

women, IV drug users and gays. Grass roots advocacy continues as APEB helps poor residents resist a growing epidemic of HIV infection. But having started out bad, APEB's situation recently worsened and has now erupted, like a lanced blister, into open, painfully raw discord.

In August of last year, APEB's controversial director, Larry Saxxon, who had guided the agency out of bankruptcy into independence as a black-run program [BLK, April 1989], resigned. By mid-September, outreach workers were told that the agency had run out of condoms for distribution in the community.

The Oct. 17 earthquake shut the agency down for a few days, as it did much of the Bay area. But somehow it also left APEB employees feeling abandoned or mishandled during the crisis. A week later, a timesheet dispute resulted in the disciplining of training co-ordinator Fran Dickson, who then left the agency, and says she has filed a sex discrimination complaint with the state Office of Fair Housing and Employment. On Nov. 14, Denise Gums, community outreach coordinator, was ordered to stop scheduling presentations outside the office and to cease communicating by memorandum with staff members.

Starting on Nov. 13, Gums and gay community educator Andrew Feraios had their checks held for three days. On Nov. 20, the education department, including Gums, issued a memorandum complaining that although the agency's new executive director had urged staff to avoid rumor mongering, he had told each of them privately that their supervisor was "a closet-case homosexual." Copies were sent to the rest of APEB's staff, the board president and the National Labor Relations Board.

On Nov. 22, a flurry of memos from education department staff was generated, copies being copiously distributed within and without the agency. Denise Gums wrote that she was told she would be terminated in a 2 a.m. phone call she received from the executive director. She was, in fact, terminated Dec. 4. Gums's attorney, Dorothy Gellery, says that her client is considering a wrongful termination lawsuit and is pursuing back wages from APEB through the state Labor Commission.

Jah-Mel Dash, APEB's part-time street outreach coordi-

nator, demanded a grievance hearing in a three-page complaint in which he alleged that his ARC condition was being aggravated by job-related stress. (Between September and late November Dash's T-cell count reportedly dropped from 107 to 15.) He was suspended that day, and has been told that if he returns it must be with medical documentation and to a different position. His hearing before the National Labor Relations Board is scheduled for April 26.

Feraios was suspended Nov. 30, for refusing to meet with his superiors, having been summoned to meetings with the executive director twice previously for critical comments he admitted making to fellow staffers. After a month on probation he, too, has complaints pending with the state and national labor commissions.

On Dec. 14, all nine non-management staff joined Local 616 of the Service Employees International Union (SEIU), having earlier sought its protection against APEB management for unfair labor practices.

On Dec. 21, Alameda County, from which APEB derives most of its funding, issued a preliminary evaluation of the agency's contract compliance for the six-month period which ended June 1989. They found numerous inadequacies and recommended sweeping changes, including: The need for a full-time bookkeeper and professional accounting systems, for development of written grievance procedures, for computerization of client records (APEB claimed to have served 675 clients, but the evaluation team could only track 418), for prompter follow-up on intake recommendations, for installation of a full complement of board members and for resolution of personnel complaints before staff demoralization crippled the agency. Upon finalization of the report, APEB must file an action plan for bringing the agency into compliance with its county contract within 90 days.

What happened to APEB between September 1989 and the present to cause such upheaval?

Cleo Manago.

Recruited by Saxxon as his protégé and replacement, Manago became executive director of APEB on Sept. 1. The board of directors approved him after a cursory search. Manago, who looks to be in his late twenties or early thirties but declines to state his age, says he holds a bachelor's degree in child development from California State University, Long Beach. He worked previously as an AIDS outreach worker for several health organizations, two of them black-oriented.

It appears that Larry Saxxon, in running the agency, had focused most of his efforts externally: promoting APEB, soliciting funds, negotiating with county politicians and bureaucrats for resources while trying to protect the organization's independence. Although unorthodox and authoritarian, Saxxon was seen as valuable in APEB because he ran in-

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terference for the agency and drew attention to its work and needs.

The new executive director, however, saw an immediate need for implementation of internal structure, for "accountability, policy and procedure." Directives were issued, policies established, rules revised. Long accustomed to minimal scrutiny of the day-to-day conduct of their jobs, employees soon began to experience diminished freedom and increased expectations from management. Payroll, leave and telephone usage policies were tightened. Employee complaints were sometimes ignored, while resistance was met with decision rather than negotiation.

Conflict rapidly came to a head because staff members were repeatedly urged to raise their concerns, give feedback and to actively participate in change at the agency. The staff was, in fact, receiving mixed messages: On the one hand, Manago arrived with a reputation for radical politics and a

*Employees soon began
to experience
diminished freedom and
increased expectations
from management.*

commitment to "working class people's issues." He told his staff that he wanted APEB to function as a "collective agency," utilizing participatory management. Then he proceeded to act, as he himself characterized it, "obnoxiously authoritarian," in implementing what he felt were needed changes which staff members often opposed when their responsibilities increased or their independence was reduced. Manago felt that they were clinging to individual privileges and preferred assignments which inhibited improved productivity at the AIDS Project.

Then the political became the personal. Manago and Gums had become close personal friends soon after Manago arrived, spending time together when not at work. This made it more difficult for the department director to exercise authority over her inasmuch as she could directly appeal to Manago when she disagreed with her immediate supervisor. Moreover, Manago is convinced that Gums's interaction with him was motivated either by growing romantic attachment or a perhaps subconscious desire for approval and promotion. Allegedly, Manago described Gums to other staff members as being both infatuated with him and homophobic.

Gums contends that this is patently untrue inasmuch as she knew from Manago's first day at APEB that he was exclusively gay. Manago has been open about his gayness for years. Nor, she maintains, is she homophobic. Indeed, little evidence is available to substantiate that charge.

Based upon his perceptions, Manago began to discourage their intimacy, especially after he began receiving flowers and cards from Gums, he says. It was then, he believes, that she escalated resistance to his authority.

After Gums's and Feraios's paychecks were withheld, Manago found himself at virtual war with APEB's education department. Once Gums and other employees realized that Manago intended to punish non-compliance with his directives, some sought assistance outside the agency. An appeal to the state Division of Labor Standards Enforcement was successful, and APEB was found to have violated the law by withholding employee paychecks as punishment. A direct appeal to the board of directors led to several meetings to discuss grievances between disgruntled staff and board members. And the unanimous vote to unionize motivated

Manago to express fears of potential problems.

But the most powerful appeal has been to the Bay area press, both gay and non-gay. Although negative media coverage has not thus far proved effective at undoing the punishments meted out, it has put APEB and, especially, Manago on the defensive. Anonymous letters and documents, mostly casting Manago in a negative light, have been mailed to the local and gay media. The most widely distributed gay publication in Oakland, the *Bay Area Reporter* (B.A.R.), has provided detailed coverage, as have *The San Francisco Bay Times*, the *San Francisco Sentinel* and other lesbian and gay media. Coverage has also appeared in non-gay Bay area newspapers.

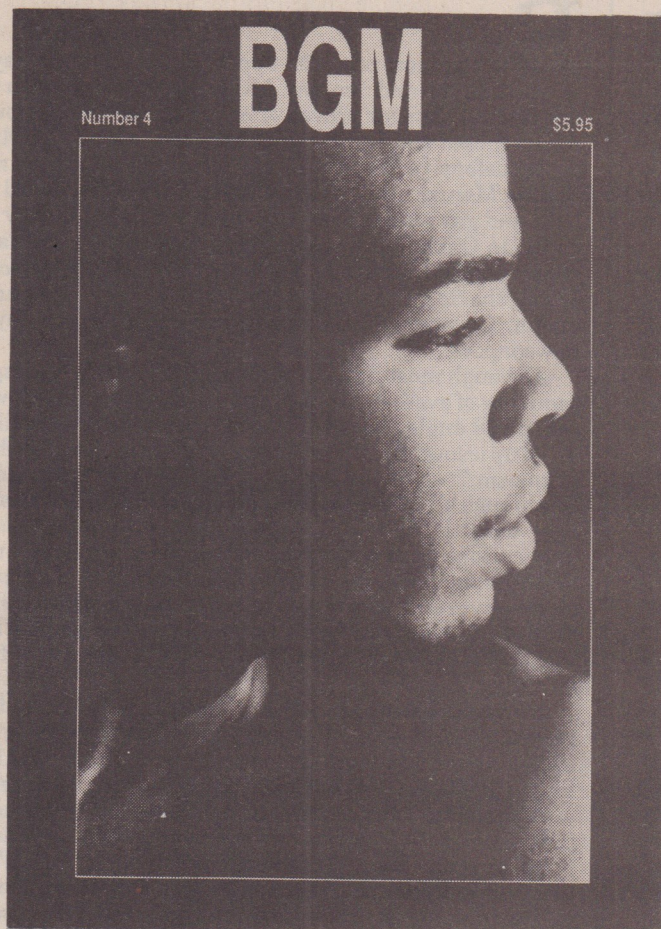
Although most have tried to wend their way through the sequence of events with a minimum of distortion, a few have taken odd angles, focused on obscure points or actually conjured up issues. Berkeley's *Express* refers to "counter charges of racism," when the controversy has remained relatively free of such accusations—except for references to press coverage—despite the multiplicity of ethnicities involved. Some publications have clearly taken sides in the dispute, mostly anti-Manago. Others reflect a pro-labor bias. Some reporters have conveyed frustration at the reluctance of blacks to criticize other blacks in Anglo-run publications, as if such hesitance constituted an unwarranted insult to their reputations for fairness.

However, blacks on both and neither side of the dispute have expressed revulsion for the extensive coverage given to Cleo Manago's tenuous association with the New Alliance Party (NAP). NAP is the black-led, worker-led, leftist national organization which backed Dr. Lenora Fulani for U.S. president in 1988, and which frequently runs candidates in political races. Cleo Manago campaigned for Fulani's election, but has repeatedly denied being a member of the party.

The party has a reputation for aggressively, some say manipulatively, attempting to persuade members of other progressive organizations to switch allegiance to or accept the leadership of NAP. Denise Gums claimed that Manago was



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attempting to turn over control of APEB to NAP. Although denied by other APEB employees, the charge has been printed and re-printed, thereby possibly encouraging Gums to repeat it to keep media attention focused on her cause. Jim Mangia, a non-black APEB manager, is a member of NAP and a former supporter and current critic of Manago's. He denies the takeover accusation, accurately pointing out that non-profit service agencies are not the kind of vehicles NAP normally uses. Nonetheless, several articles on the APEB controversy have devoted as much as half their coverage to Manago's unproved NAP affiliation, with lengthy analysis of the party's history, philosophy and poor reputation in the lesbian and gay community.

Another trend in media coverage has been to scrutinize Cleo Manago's professional and organizational background. Reporters have dug deep for dirt. To be sure, relevant experi-

Manago is credited with dedicated work and creation of innovative education programs to address HIV disease among minorities and the poor.

ence is important and Manago's does not appear to be extensive. Highly praised and widely respected as an AIDS activist and educator, he worked previously at Minority AIDS Project (MAP), the Watts Health Foundation (WHF) and the People's Project of Pasadena. He was terminated at MAP by a supervisor who was himself terminated shortly thereafter. Although critical of MAP's founder, Rev. Carl Bean, in the past, they have since attempted a reconciliation. Manago resigned voluntarily from WHF and spent time tending his terminally ill father. He worked in Pasadena for a few months before leaving to take over APEB. He is credited with dedicated work and creation of innovative education programs to address HIV disease among minorities and the poor.

In none of these positions did Manago hold managerial or fiscal responsibilities. APEB board members have cited the Inner City AIDS Project (ICAP), of which Manago was founder and executive director, as evidence of his experience running an AIDS organization. Critics claim that ICAP barely, if ever, existed. Manago admits that it was not a corporate agency. It operated, he says, as a project of the Episcopal Church of the Advent, located in a black Los Angeles neighborhood. It had no paid staff and no independent office. Yet mainstream gay publication reporters who have spoken with its pastor, Rev. Buhler, have been unable to get him to repudiate Manago's project.

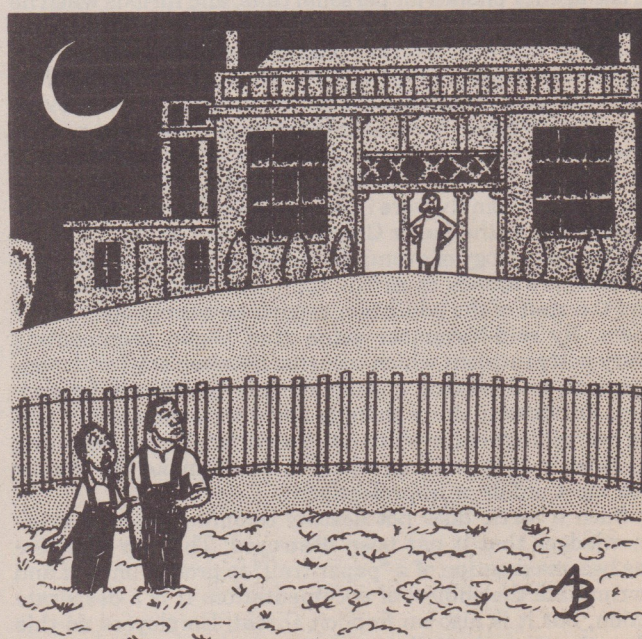
Manago says that it ran an extensive volunteer program of fundraising, community outreach, AIDS and health education, and referral services in neglected sectors of the black community. The press has made much of the fact that it was not incorporated, nor known to the mainstream, uptown AIDS agencies. But Manago explicitly founded ICAP to be a "grass roots" program, accessible to and targeting populations in areas seldom served by mainstream agencies. His expectation was that ICAP would have to bring services to its targeted clients, or it would be no more successful than mainstream programs which expected the opposite. And how long, one might ask, did MAP exist before it became "known" to Anglo gay institutions?

The implication of this line of inquiry in the media has

been that Manago has either embellished his qualifications or is, in fact, under-qualified for his position based on them. But the only appropriate venue for such inquiry is the APEB board which hired and retains him. Most of its members are minorities who, rightly or wrongly, have shown no inclination for retrospective analysis of their decision. Perhaps that is because they know that exaggeration is the stuff of which résumés are made. Minorities, only now acquiring positions of responsibility in corporations, including those in the gay and AIDS communities, may be reluctant to impose the double hindrance of inflexible hiring standards.

Yet another accusation lodged at Manago is that he has a history of uncooperative or disruptive behavior in black gay circles. But close examination of this charge reveals that it is based upon a 1987 dispute in Los Angeles. At that time Manago opposed the leadership and sponsorship, respectively, of Phill Wilson and Black and White Men Together/Los Angeles (BWMT/LA) in the planning of the first annual National Black Gay and Lesbian Leadership Conference. He remained unreconciled with Wilson and BWMT/LA through that and the second conference, publicly venting his anger in the 1989 black gay publication, *The Real Read*, co-edited with NAP activist Ron Grayson. Manago's hostility to BWMT/LA probably reflects his political and philosophic discomfort with what he regards as bourgeois, conformist organizations. His hostility toward Wilson appears to be part of the by now traditional tension between gay black activists and black gay activists: that is, differences in priorities and methods between those men whose activism and romantic partners are often to be found in the Anglo gay community, and those who largely confine their social and political interaction to other blacks, gay and non-gay. Wilson's late lover was Anglo and he is a past co-chair of BWMT/LA. His advocacy among mainstream black, gay and AIDS activists has garnered him considerable media attention and funding for his projects. Manago, among others, feels that Wilson's success comes through fraudulent claims he makes of representing and responding to the needs of black gays. Manago is convinced that APEB's staff members were poisoned against him and NAP prior to his arrival by Wilson allies.

More plausibly, Manago's tenure at APEB has been sabotaged by his own lack of managerial experience in combina-



"Stop yo' worry, boy. It bes like yo' do with Miss Ann, 'cepting he lays on his stomach."

tion with his political naïveté. It would appear that Manago's expertise in participatory management does not match his theoretical commitment to it. In taking over an agency afflicted with urgent administrative problems which threatened funding and functioning, Manago's immediate concern needed to be familiarizing himself with those problems and taking whatever steps were necessary to correct them.

Instead, he sought to build and win employee confidence by a degree of informal candor, fraternization and vague promises about "collectivist" administration which encouraged the staff in expectations he did not have the luxury of addressing, given the agency's more pressing needs. As he became aware of the need for more structure and accountability at APEB, he found himself caught in that age-old dilemma between philosophy and pragmatism.

As activists who have long opposed the authoritarianism of bureaucracy (whether of AIDS, Anglos, capitalism or government) some APEB personnel proceeded to hoist Manago on his own petard, demanding, in effect, that he subject his decisions to consensus review by his fellow workers, or forfeit his claim to be a working class progressive.

The litany of the staff's concerns, thoroughly documented in deliberately leaked memoranda, make clear the nature of Manago's conflict with them. With the exception of the memo about lack of condoms for distribution, almost every complaint found is petty. Staff members grumbled that after the devastating October earthquake, management did not contact them for two days, although public health officials

Manago wanted to have his cake and eat it too.

repeatedly urged "non-essential" workers, via television, not to go to work during that period. One worker documented how intimidated he felt when questioned about his criticism of a memo Manago clearly wrote in jest. Employees became disgruntled—in writing—when Manago restricted their right to use agency phones for personal calls, and furious when he refused to lift the restrictions after they objected. Another employee was angered that Manago had designed and distributed an AIDS prevention flyer without soliciting staff input. Manago notified employees of a new policy that for every day an employee's timesheet (necessary to prepare payroll checks) was submitted late, the employee's paycheck would be withheld for one day. The paychecks of two employees who failed to comply were indeed withheld, prompting them to complain to the Labor Commission. And so on.

The chronology of events reveals that within two months of Manago's arrival at APEB, communication between him and the staff of the education department completely broke down. By mid-November some staff began documenting every petty incident which occurred between staff and management, and making appeals outside the agency for support. Frustration drove them to adopt the stratagem of taking everything said or written to them literally and repeating it, verbally or in writing, where it would make the utterer look most unfair or unprofessional.

Such a tactic does not destroy communication, but acknowledges that it has been destroyed. The new objective has become creation of a "paper trail" to protect oneself and incriminate the subject of documentation. It is a desperate action, but it is also an implicit threat. Employees do this when they have lost all expectation that their concerns will elicit the desired response from management. It does not mean that their grievances are 100 percent legitimate, but

that they believe they are no longer being heeded.

Manago, in his inexperience, wanted to have his cake and eat it too. He wanted to increase productivity without ordering people to work harder, to tighten up laxity without generating resentment, to obtain accountability from employees who had not hitherto been held accountable, and he wanted the staff to do all of this willingly.

APEB's problems are probably mostly inherited, especially the lack of grievance procedures and other basic agency infrastructure. Sooner or later, increased caseload, county contract compliance or budget constraints would have forced Manago to impose new duties and new restrictions on staff, fair or unfair, with or without their consent.

By the time Manago decided to take up the gauntlet, it was too late. Once exposed, his familiarity with subordinates (e.g., late night phone calls, joke memos), combined with self-serving manipulation (e.g., accusing employees of unrequited love or closet homosexuality), undermined his credibility with staff and media.

Participatory management is often fantasized and seldom realized in America. Where it works, it usually reflects the presence of pre-requisites which enable its success. Most common among these is implementation of shared decision-making from the inception of an enterprise. Careful planning and clear delineation of roles and responsibilities is another co-factor.

As important, but rarely found in the American workplace, is a work ethic responsive to non-individualistic rewards: People plan and work for the long-term good of the enterprise, even if that comes at the immediate expense of the individual worker. Americans tend to work aggressively for profit or devotedly for their own clients or projects. But most have not been conditioned by capitalism to volunteer personal sacrifices for a "greater good" unrelated to their own achievement. Participatory management can and does work, but it is not easy to get "there" from "here."

The current problem for Manago is running APEB in a way that efficiently delivers HIV services in the East Bay, increases and solidifies its funding base, effectively advocates for at-risk and HIV-infected populations and cultivates professionalism among its staff. Manago's progress toward rectifying the problems identified by the county has satisfied his board and suggests that he is learning administration. Turmoil notwithstanding, he has demonstrated to his staff that he is in charge. Whether he can yet win their trust remains to be seen. If not, he will be unable to serve APEB effectively, much less ever get to try out his theories about participatory management.

What becomes clear in examining staff complaints is that a rebellion developed, incited by Manago, against a concept most of us take for granted in our work lives: Keeping one's job depends on performance of assigned responsibilities and on not alienating one's boss. Perhaps because APEB is a non-profit agency, or is located in the Bay area, or is predominantly people of color, gays and progressives, much of its staff seems to have internalized the belief that the boss has an obligation to reflect their expressed preferences in policy and procedures. The fact is that bosses generally have the right to hire and fire, to modify policies pursuant to changing agency objectives, to demand non-reciprocal accountability from subordinates, and to expect subordinates to show respect for authority.

A good executive director exercises authority with a full appreciation for the fact that an efficient and responsive staff is one which feels valued and unstifled. Laws which restrict an executive's authority are not designed to ensure responsiveness to employees' wishes, but to their needs, and not to mandate that they be treated as equals, but equally. The evidence suggests that some APEB employees wanted more than this.

BLK COMMUNITY NEWS

Manager Goes; Owner Dumps Objectionable Items

By Keith Clark

SAN FRANCISCO—A sudden and somewhat unexpected victory was declared in late January by the San Francisco chapter of Black and White Men Together (BWMT/SF) in their recent battle over merchandise—material the group considers racist—carried at Does Your Mother Know, a popular card and gift shop in the city's predominately gay Castro district.

As BWMT/SF, backed by prominent gay and lesbian and community-based organizations, launched a series of weekly pickets outside the store, the shop's owner, Frank Ortiz of New York City, on a routine visit to San Francisco, discovered the controversy his shop had become embroiled in and literally "cleaned house," firing the store's manager, Don Owens, and pulling the offensive material off the shelves of the shop.

Ortiz inherited the shop from his brother, Louis, who owned the store until his death in 1988 of AIDS, having been a well-known Puerto Rican business figure in the heyday of the Castro business boom in the late 1970s. Frank Ortiz arrived in San Francisco entirely unaware the shop had gotten embroiled in controversy over the merchandise, even though he had spoken with Owens by phone only a few days after the picket.

At the January 21 protest, dozens of BWMT members were joined by members of the Gay and Lesbian Alliance Against Defamation (GLAAD), Mobilization Against AIDS, ACT-UP/San Francisco, the John Brown Anti-Klan Committee as well as area residents and shoppers in a two-hour picket that gained wide press coverage and community attention.

For reasons Ortiz said were "totally unrelated" to the BWMT protest, Owens's resignation from Does Your Mother Know was accepted last week. Ortiz also cancelled negotiations to sell the store to Owens. On January 28, as BWMT

members and supporters were handing out protest fliers in the Castro, Ortiz stopped by, introduced himself, apologized for the incident and explained that Owens was no longer managing the shop.

Ortiz invited BWMT's Thom Bean and GLAAD co-chair Jessea Greenman to accompany him to Does Your Mother Know. Nearly all the merchandise that had been considered offensive has already been removed. Bean, who had expected a protracted battle with the popular shop, saw only one item still for sale—a "hambone" pin which he pointed to. Ortiz pulled the pins and dumped them in a trash can.

Ortiz said, "All that shit is off the shelves. We don't need this sort of ill will and fighting within the gay family. This all got blown out of proportion and should never have reached the point it did."

Two other shops in the Castro district had been reported to be carrying identical material. After the firing of Owens however, none of the material was found on sale at either shop.

According to Bean, BWMT will be presenting a "memorandum of understanding" to Ortiz, committing his store to the policy of not carrying racially offensive material in the future. In addition, a similar memorandum will be circulated among other merchants in the Castro for their signatures.

Stallings Moves Imani

WASHINGTON—The Rev. George Augustus Stallings, Jr., has moved his Imani Temple African American Catholic Congregation to the Friendship Educational Center, a D.C. public school. Stallings announced the move after his final Mass at Suitland High School in Prince George's County. Stallings hailed his church's move, saying it will locate his congregation "in the heart of the African-American community that needs our presence the most."

Black Gay Conference, Health Institute to Open

ATLANTA—One of the largest gathering of black lesbians and gay men will take place the weekend of Feb. 16-19 at the Hyatt Regency Atlanta when the Black Gay and Lesbian Leadership Forum (BGLLF) holds its third annual conference. Nearly 500 people of color from all over the country attended the last conference held on the West Coast.

Danitra Vance, singer, actress, comedienne and star of *The Colored Museum*, will headline the entertainment opening night of the National Black Lesbian and Gay Leadership Conference and Health Institute on Feb. 16 at Traxx Disco.

"Those who haven't seen her are in for a real treat," said Phill Wilson, founder and co-chairman of the BGLLF.

The concert will be preceded by a memorial at the Hyatt Regency during which panels from the Names Project Memorial Quilt will be displayed. Lavender Light, a lesbian and gay people of color gospel choir based in New York, will perform at 7:30 p.m. Those who wish to remember someone lost to AIDS may bring a 3' x 6' panel to be added to the quilt.

Billy Avery of the Black Women's Health Project and Janet Johnson of Planned Parenthood will be among the featured speakers at the Conference's second annual all-day

Health Institute the morning of Feb. 16. Twenty-six workshops will be presented divided among three areas: AIDS, women and substance abuse.

Keith St. John, recently elected to the Albany, New York city council, and the nation's first openly gay black elected official, will keynote the Conference the morning of Feb. 17 with a special address. Barbara Smith, founder of Kitchen Table: Women of Color Press, will be the keynote speaker later that evening at a gala banquet. Entertainment will be provided by Mystique.

The 35 workshops to be presented in four sessions Feb. 17 and 18 range from personal concerns such as "Sexuality and the African American Lesbian" and "Black, Male and Sexy" to institutional concerns such as "Leadership Development." Among the workshop subjects are: cross-dressing, self-employment, spirituality, music, coming out and massage. Conference presenters, which come from both coasts as well as points between, represent a wide variety of opinions and approaches.

"This year's program will be more diverse and comprehensive than ever before," said Wilson.

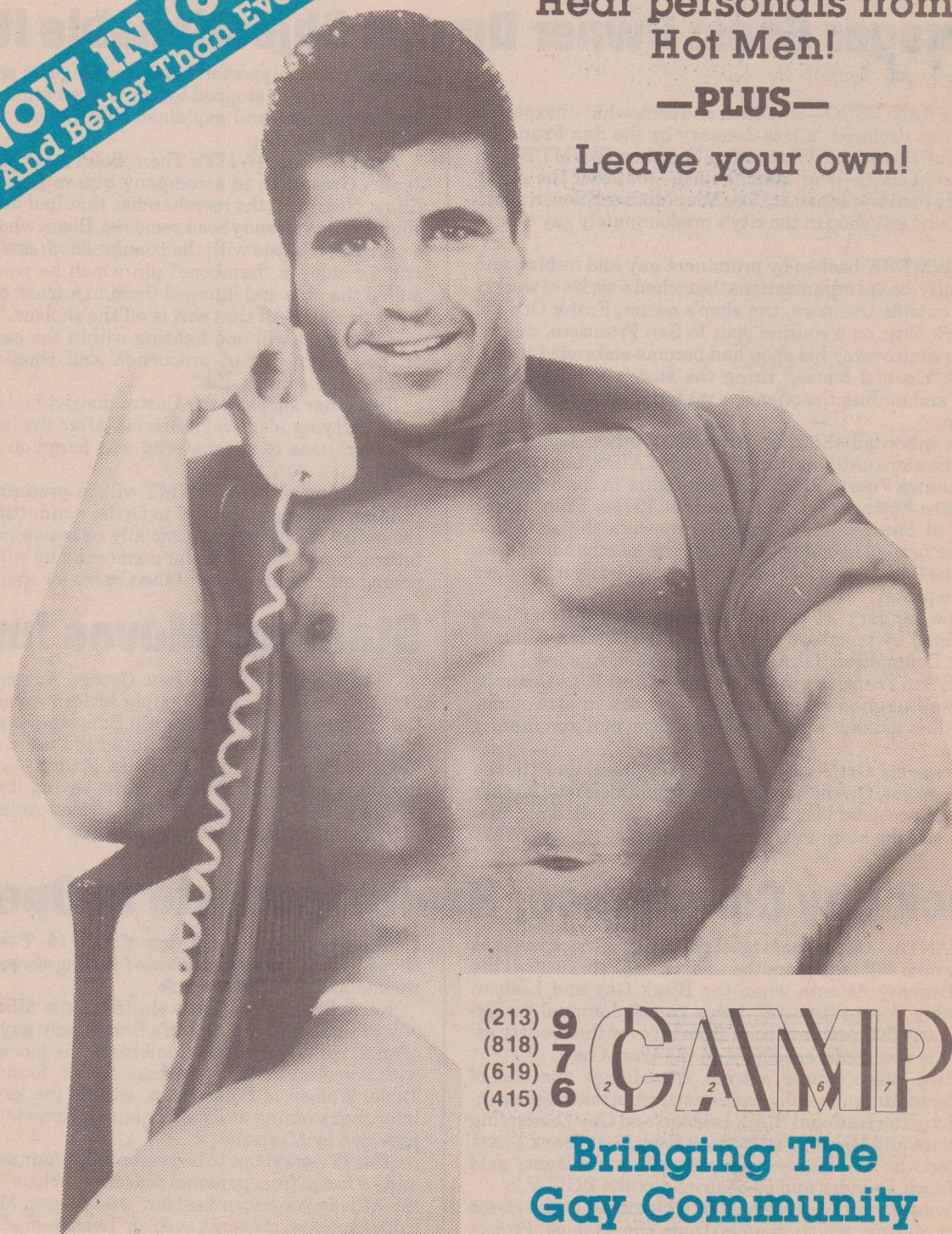
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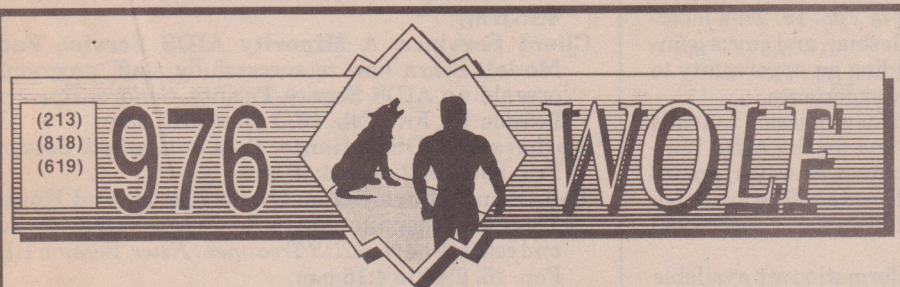
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work over the President's Day weekend will be Assotto Saint, Ayofemi Stowe Folayan, Alan Miller, and the Other Countries writing workshop of New York.

This year's host, the African American Lesbian and Gay Alliance of Atlanta (AALGA), will sponsor a luncheon and fashion show honoring Willi Smith, Patrick Kelly and Alvin Ailey to benefit the Prevention Awareness League, which has, in past years, honored Whoopi Goldberg and Dionne Warwick for their efforts to combat AIDS.

Conference activities will end following the second annual Leadership Roundtable the morning of Feb. 19. This meeting will help set the agenda for black lesbian and gay organizations from across the nation, providing an opportunity to exchange information, strategies and experience.

Separate tickets may be purchased for admission to Traxx to attend the Danitra Vance concert and for the AIDS Luncheon. Tickets for the Feb. 17 gala banquet, however, are included with conference registration. Tickets will be available on a space available basis to non-registrants at a cost of \$50 per person.

Tickets, registration and further information are available from the sponsors and hosts. The Black Gay and Lesbian Leadership Forum can be reached at 213-666-5493. The African American Lesbian and Gay Alliance can be reached at 404-755-7731.

Health Institute Workshops

The following is the complete list of workshops to be presented Feb. 16 at the Second Annual Health Institute which is being held in conjunction with the Third Annual National Black Gay and Lesbian Conference. The Institute is divided into three areas of concentration: issues related to AIDS, women and substance abuse.

AIDS ISSUES

Early HIV Testing. Gain valuable information about the importance of early HIV Testing. Deal with fear and anxiety. *Eppie Shields.* Session I, Fri., Feb. 16, 9:45 to 11:45 a.m.

Introduction to the AIDS Mastery. Living positively, creatively, and passionately in spite of AIDS. *Eric Perez.* Session I, Fri., Feb. 16, 9:45 to 11:45 a.m.

The PWA Perspective: Living with AIDS. Living with AIDS is a day to day survival requirement. Hear personal accounts from PWAs willing to share their experiences. *Ken McCune.* Session I, Fri., Feb. 16, 9:45 to 11:45 a.m.

Medical Issues of AIDS. The discussion provided in this workshop will provide vital information associated with the latest medical information from the National AIDS Program Office in Washington, D.C. *Morgan Jackson, M.D., M.P.H.* Session II, Fri., Feb. 16, 1 p.m. to 2:30 p.m.

How to Develop Appropriate AIDS Prevention Programs That Work. The process for designing prevention programs that motivate behavior change and maintenance. The participants will design a program for black gay men. *Craig Harris, Gary Paul Wright.* Session II, Fri., Feb. 16, 1 p.m. to 2:30 p.m.

AIDS and People of Color: The Discriminatory Impact. Eye-opening statistics and accounts of the various types of discrimination that people of color face when accessing services. *Tony Glover.* Session II, Fri., Feb. 16, 1 p.m. to 2:30 p.m.

Reaching Black Gay Youth on Their Own Turf and Terms. Discussing one model of reaching urban black

gay youth by utilizing an existing social network of "Houses." The objective is to give an example of how health educators can collaborate with young people to design appropriate programs. *Craig Harris, Gary Paul Wright.* Session III, Fri., Feb. 16, 2:45 to 4:15 p.m.

Ain't Nobody's Business: Barriers to Seeking Supportive Services in AIDS Epidemic. Exploring issues of denial, family influence, spirituality, stigmas, fear of rejection homophobia, self-esteem, and classism. *Jane Rickerson, Danny Castelow.* Session III, Fri., Feb. 16, 2:45 to 4:15 p.m.

Client Services: A Minority AIDS Service Facility Model. Learn how to successfully staff, program, and operate an AIDS Service Facility. *Sandra Tignor, R.N.* Session III, Fri., Feb. 16, 2:45 to 4:15 p.m.

Mothers of AIDS Patients. To be announced. Session III, Fri., Feb. 16, 2:45 to 4:15 p.m.

Treatment Alternatives: Home Health and Hospices. There are other alternatives to treatment that are human and cost effective. *AIDS Treatment News.* Session III, Fri., Feb. 16, 2:45 to 4:15 p.m.

The Future Belongs to Them. AIDS strikes every segment of the community. This workshop will focus on effective educational approaches for working with youth. *L. Paul Davis.* Session III, Fri., Feb. 16, 2:45 to 4:15 p.m.

WOMEN'S ISSUES

Wellness and Nutrition. Beneficial information on the ingredients that result in good nutrition, producing a wellness outlook on life. *Sandra Tignor, R.N.* Session I, Fri., Feb. 16, 9:45 to 11:45 a.m.

Aging in the '90s. Discussion on combatting aging in the lesbian and gay community. Empowering our age; empowering ourselves; how old is old? *Rev. Shaba Barnes, Vera Martin.* Session I, Fri., Feb. 16, 9:45 to 11:45 a.m.

You Have Come a Long Way, Baby; But Can You Manage Stress. In the Age of Women's Rights, have we fast-forwarded so much, that stress management has overwhelmed us? *Anita Barnes.* Session I, Fri., Feb. 16, 9:45 to 11:45 a.m.

Safe Sex for Lesbians. Open and frank discussion about the joys of safe sex. *Mary Midget.* Session II, Fri., Feb. 16, 1 p.m. to 2:30 p.m.

Post-Mastectomy: You Can Survive Cancer. Fear, anxiety, and over-concerns regarding self-images often blocks treatment and recovery. Treatment and survival are key elements of discussion. *Ruth Waters.* Session II, Fri., Feb. 16, 1 p.m. to 2:30 p.m.

Black and Female: The Reality. To explore the life experience dealing with physical, emotional, and spiritual. *Lillie Allen.* Session II, Fri., Feb. 16, 1 p.m. to 2:30 p.m.

Are We The Chosen People? Lesbians at Risk for HIV and STD. Education for lesbian and bisexual women for their specific risk for AIDS, and other STD infections. To provide additional information about other STD signs and symptoms. Role-playing dental dam negotiations. *Rebecca A. Helem.* Session III, Fri., Feb. 16, 2:45 to 4:15 p.m.

Reproductive Rights: We Are Involved, Too. This is not just white heterosexual issues. Lesbians must address this issue, and set their agendas for the '90s. *Dazon Dixon.* Session III, Fri., Feb. 16, 2:45 to 4:15 p.m.

SUBSTANCE ABUSE ISSUES

The Effects of Alcohol on the Libido: Limp Penis Syndrome. Addressing the important issues associated with drinking, drugging, and sexuality. *Billy Jones.* Session I, Fri., Feb. 16, 9:45 to 11:45 a.m.

Substance Abuse and AIDS. Focusing on the pre-con-

ceived ideas we have about addicts and how they get in the way of recognizing and serving substance abusers.

Rory Buchanan. Session I, Fri., Feb. 16, 9:45 to 11:45 a.m.

Recovery/Clean and Sober: The 12 Step Method. Taking it one day at a time, staying clean and sober. *Mark Haile*. Session I, Fri., Feb. 16, 9:45 to 11:45 a.m.

Black Gay and Substance Abuse Issues. What are the important issues confronting gay men, substance abuse, and the crisis of AIDS? *Martial-Rio*. Session II, Fri., Feb. 16, 1 p.m. to 2:30 p.m.

Co-Dependence and Substance Abuse Examining for Understanding. Drinking and drugging not only affects the abuser, but also those around them who become co-dependent, and just as sick. *Billy Jones*. Session II, Fri., Feb. 16, 1 p.m. to 2:30 p.m.

The Political Climate of AIDS for People of Color. Important issues to set the tone for political agendas of the '90s with regards to AIDS and people of color. *W.J. Brandy More, Gail Harris*. Session II, Fri., Feb. 16, 1 p.m. to 2:30 p.m.

Conference Workshops

The following is the complete list of workshops to be presented Feb. 17 and 18 at the Third Annual National Black Gay and Lesbian Conference.

Leadership Development: Part I. Leadership Development is a four-part curriculum focused on the principles of leadership. Participants are encouraged to attend all four parts. Part I will deal with the prominent character-

istics of leadership, and how is leadership assigned or acquired. Examination of how people rise to leadership positions and review of the types of power. *Sabrina Sojourner, George Bellinger, Jr., Venus Medina, Christopher Bates*. Session I, Sat., Feb. 17, 10:45 a.m. to 12:15 p.m.

Development: Part I (Fundraising). This workshop will help prepare you or your organization for fundraising activities. Learn how to raise money effectively, for your organization. Learn the fundamentals, and gain information on development of your proposal. *Charlie Fernandez*. Session I, Sat., Feb. 17, 10:45 a.m. to 12:15 p.m.

Homophobia: Internalized. This workshop will explore how alcohol, drugs, battering, sexism, and other overt invalidations of one's life-style are self-hatred mechanisms of internalized homophobia. *Candice Boyce*. Session I, Sat., Feb. 17, 10:45 a.m. to 12:15 p.m.

So You Want To Be Self-Employed. Discussion in this workshop will help you get a start for meeting the initial requirements for starting, owning, and managing your own business. Learn what it takes to be successful as a self-employed individual. *Christine Tripp*. Session I, Sat., Feb. 17, 10:45 a.m. to 12:15 p.m.

Spiritual Liberation. The fact that the Bible has been used as a weapon against gay and lesbian people, and against people of color, has obscured the true liberating message of the Gospel. This workshop will outline the central New Testament message of salvation and redemption and its particular relevance to gay and lesbian people. It will show how key passages on sexuality were not intended as condemnation against homosexuality. *Myron B. Cuthbertson, Isaiah J. Poole*. Session I, Sat., Feb. 17, 10:45 a.m. to 12:15 p.m.

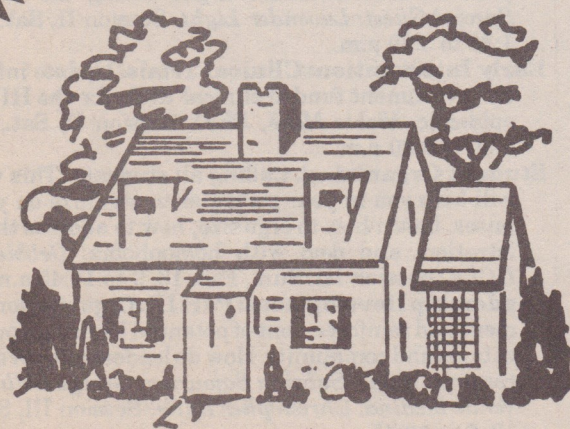
Co-Dependence, Intimacy, and the Macho Myth. A workshop focused on male relationship, stresses *being who you are*. Discussion will center around the key issues

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of black male relationships. Participants will be encouraged to address the major problems integral to black male relationships. *Charles B. Tarver, IV.* Session I, Sat., Feb. 17, 10:45 a.m. to 12:15 p.m.

Grand and Proud. This workshop will take an in-depth look at the history of cross-dressing and transvestites. The workshop will offer suggestions on dealing with emotions, relationships, positive images, and a futuristic overview. The presenter has been a transvestite for 17 years, and has loved every minute of it! All the questions you ever wanted answered about cross-dressing will be handled in this workshop. *Madame Edna Brown.* Session I, Sat., Feb. 17, 10:45 a.m. to 12:15 p.m.

Spirituality: A Psychic Perspective. Another point of view on the subject of lesbian and gay spirituality in the decade of the '90s. *Sterling San Goma.* Session I, Sat., Feb. 17, 10:45 a.m. to 12:15 p.m.

The Challenge of the '90s: Reproductive Rights. The issues of abortion, birth, artificial insemination, etc. What impact do reproductive issues have on all of us? *Loretta Ross.* Session I, Sat., Feb. 17, 10:45 a.m. to 12:15 p.m.

Leadership Development: Part II. How do we as people of color relate to our leaders? How do we view, and foster ourselves as potential leaders? *Sabrina Sojourner, George Bellinger, Jr., Venus Medina, Christopher Bates.* Session II, Sat., Feb. 17, 1:30 to 3:30 p.m.

Development: Part II (Grant Writing). The effective techniques for successful grant writing. *Leonard Simon.* Session II, Sat., Feb. 17, 1:30 to 3:30 p.m.

Homosexuality and God: Friend or Foe? (If God Is the Answer, Then I Want a Second Opinion). To initiate the process of resolving the conflict that may exist between oneself and God. *Leevahn Smith, Charles B. Tarver, IV.* Session II, Sat., Feb. 17, 1:30 to 3:30 p.m.

We Are Sisters and Brothers. A panel discussion centered on issues of black lesbian and gay community inter-relationships, existence awareness, and communication realities. *Craig Harris, Anita Barnes, Rebecca Helem, Jim Williams.* Session II, Sat., Feb. 17, 1:30 to 3:30 p.m.

The Soothing Touch. Learn the benefit of massage, and how to select a therapist. *Hal Carter.* Session II, Sat., Feb. 17, 1:30 to 3:30 p.m.

Sexuality and the African American Lesbian. An introspective look at ourselves and our outlook on sexuality. *Carol Johnson, Donna Weems.* Session II, Sat., Feb. 17, 1:30 to 3:30 p.m.

Black, Male and Sexy. In view of the crisis of HIV disease, how do we view and define our sexuality in the '90s? *Phill Wilson.* Session II, Sat., Feb. 17, 1:30 to 3:30 p.m.

The Gospel Workshop. Participants in this workshop will perform with Lavender Light during the Conference. *Special Guest: Lavender Light.* Session II, Sat., Feb. 17, 1:30 to 3:30 p.m.

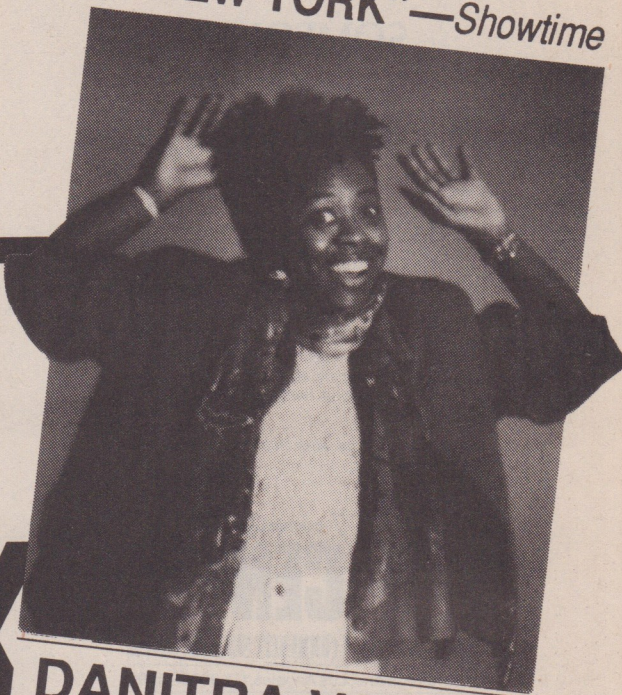
Early Intervention: Clinical Trials. Update information on government funded clinical trials for the HIV disease epidemic. *Vickie Mays, Ph.D.* Session II, Sat., Feb. 17, 1:30 to 3:30 p.m.

Student Organizing. Calling all students. This workshop will help you in your struggles to organize on your campuses. Learn how to organize, how to address the administration, and deal with homophobia. *Debbie Knight, UCLA.* Session III, Sun., Feb. 18, 9 to 10:45 a.m.

Leadership Development: Part III. Organization development and reinforcement of potential leaders in our organizations and community. How do leaders effectively encourage coalitions. *Sabrina Sojourner, George Bellinger, Jr., Venus Medina, Christopher Bates.* Session III, Sun., Feb. 18, 9 to 10:45 a.m.

Quiet on the Set. How to create and mold positive images for empowerment. Understanding homophobia behind

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the camera. *Sylvia Rhue, Ph.D.* Session III, Sun., Feb. 18, 9 to 10:45 a.m.

Teaching "Them" about "Us." This workshop will provide black gay and lesbians with information and ammunition for dealing with the non-black agencies they work within, and for, with emphasis on government agencies. *Sandra McDonald, Rashidah Hassan.* Session III, Sun., Feb. 18, 9 to 10:45 a.m.

Financial Non-Procrastination. Learn how to get started for financial security as individuals and as members of the black gay and lesbian community in collective wealth. *Joi Rhone, Frederick H. Crear.* Session III, Sun., Feb. 18, 9 to 10:45 a.m.

Who's Reading Who? Want to learn how to use the media? Press releases, PSAs, etc. *Alan Bell, BLK.* Session III, Sun., Feb. 18, 9 to 10:45 a.m.

The Feminine Principle: Another Way of Knowing. An opportunity to experience meditation, self-healing, chanting, visualization, and breath control in color. *Shaba Barnes.* Session III, Sun., Feb. 18, 9 to 10:45 a.m.

The Spirit of Politics. Change is a natural given. Political social change is a necessity. What does the decade of the '90s hold for social change? *Sabrina Sojourner, Kevin Jones.* Session III, Sun., Feb. 18, 9 to 10:45 a.m.

Management of HIV Education Programs. It's a difficult job, but it can be done successfully. *Curtis Wadlington.* Session III, Sun., Feb. 18, 9 to 10:45 a.m.

Political Agendas For the '90s. What are the pertinent issues to be recognized and dealt with by the African American lesbian and gay communities. Where are we, where are we going? *Barbara Smith.* Session IV, Sun., Feb. 18, 3:30 to 5 p.m.

Leadership Development: Part IV. Networking for exchanges of information, ideas, and support as self-identified, community-identified, or position-identified leaders, movers and shakers in the gay and lesbian movement. *Sabrina Sojourner, George Bellinger, Jr, Venus Median, Christopher Bates.* Session IV, Sun., Feb. 18, 3:30 to 5 p.m.

Redefining Relationships: Friends after Lovers. It is important in this day and age of crisis that we recognize that the endings of lover relationships does not mean the ending of the total relationship. If we can be best friends. For lesbian and gay. *Joi Rhone.* Session IV, Sun., Feb. 18, 3:30 to 5 p.m.

Managing Stress, Depression and Anxiety. Addressing the different kinds of stress, depression, and anxiety. For caregivers, PWAs and anyone wanting more information. *Gwendolyn Johnson.* Session IV, Sun., Feb. 18, 3:30 to 5 p.m.

Dispelling the Secret: Stop Spousal Battering. Discussion on the impact of this problem upon our unique relationships. How this problem is viewed by the heterosexual society as further justifications for homophobic views. *Constance Ratcliff.* Session IV, Sun., Feb. 18, 3:30 to 5 p.m.

Openly Gay in the Black Mosque: A Unique Experience. Coming out in predominantly heterosexual and homophobic religious environments. *Max Smith.* Session IV, Sun., Feb. 18, 3:30 to 5 p.m.

African American Lesbian and Gay Spirituality: Building Community. An outreach approach to spirituality and community building. *Revs. Renee McCoy and Carl Bean.* Session IV, Sun., Feb. 18, 3:30 to 5 p.m.

Co-Sexual Organization Building. A panel discussion on the importance and need for more co-sexual organization building, using NBGLLF and AALGA as examples. Helpful information to take back to your community. It works. *Phill Wilson, Ruth Waters, Sabrina Sojourner, Charles Nelson.* Session IV, Sun., Feb. 18, 3:30 to 5 p.m.

Lorde Wins \$20K Grant Despite Funding Curbs

WASHINGTON—The National Endowment for the Arts this month selected open lesbian writer Audre Lorde, as winner of a \$20,000 fellowship grant to support her writing for one year, according to an article in the *Washington Blade*.

Lorde was selected, along with two other lesbians, for poetry writing. They were among 97 American poetry or prose writers chosen to receive the NEA's Creative Writing Fellowships for 1990.

All three writers are well known for their lesbian identification and for the homoerotic content in some of their works. NEA's decision to award them the grants comes at a time when the Congress has instructed the agency not to support projects which "promote, disseminate, or produce materials ...which may be considered obscene" and which include depictions of "sodomasochism" or "homoeroticism." That instruction came via an amendment, introduced by Sen. Jesse Helms (R-NC), to an appropriation bill which funds NEA.

Over Helms's objections, Congress added language to the amendment waiving these restrictions if the material, taken as a whole, has "serious literary, artistic, political or scientific value."

Helms introduced the amendment shortly after he and other conservative politicians attacked the NEA for an exhibit of works by Robert Mapplethorpe, the photographer whose subjects were frequently black gay men. The Mapplethorpe exhibit included photos of nude black men in sexually explicit poses.

Lorde, a resident of St. Croix, in the U.S. Virgin Islands, has been highly acclaimed for her numerous works of poetry and essays. Her 1982 book, *Zami, a New Spelling of My Name*, was praised by critics in the lesbian community as a landmark work of fiction that portrays a black lesbian coping with homophobia and racial prejudice.

According to an NEA statement, "the panelists base their

recommendations on the merit of the work before them, without knowing the identity of the writers."

In a packet of material sent to recipients, NEA included the text of the Helms Amendment and a "compliance agreement" form which binds the recipients to the Helms measure and several other restrictions, including a prohibition against using grant money to lobby Congress. Recipients must sign and return the agreement before receiving their grant money.

Fashion Designer Pat Kelly Dies on New Year's

By Mark Haile
BLK Staff Writer

PARIS—Trust Patrick Kelly to leave you bewildered. The legendary fashion designer, who died on New Year's Day at the age of 35, left all of Paris amazed at his success and amused by his *joie de vivre*.

Kelly, always as mysterious on killing the story of his roots as he was coy at revealing his age, never held back when it came to living life to the fullest and encouraging everyone around him to do the same. His death was as enigmatic as his life, being attributed alternately to HIV related complications, bone marrow disease and a brain tumor.

"I think of myself as a black male Lucille Ball," Kelly said. He was hands down the most entertaining and surprising designer in Paris, the only black—and the only American—ever to become a member of the prestigious *Chambre Syndicate*, the federation of the most elite of French designers. Those who flocked to Paris to buy his dresses included Madonna, Grace Jones, the Princess of Wales and Kelly's close friend, Bette Davis.

Kelly's death came ironically at his peak; Michael Douglas had discussed putting his life story on the screen, Kelly's dresses were selling for just under \$400 to well over \$2,000 apiece, negotiations were under way for lines of furs, jewelry and accessories, with exports planned for shipment around the globe. Like Josephine Baker, whose posters hung in his studio, Kelly was the toast of Paris.

Also like Baker, Kelly was born on the Mississippi River, September 24, 1954, in Vicksburg, Mississippi. He pestered his Aunt Bertha to teach him to sew. He spent two years at Jackson State University during the height of the era of campus unrest.

The one day Kelly took Greyhound to Atlanta. He decorated department store windows for free. When there was no place to stay, Kelly parlayed his way into his first used clothing boutique.

He studied fashion at New York's Parsons School of Design, paying for his tuition by selling homework assignments to his classmates. When about to be evicted from his apartment, he received a one-way ticket to Paris. He went from selling on the sidewalks to making costumes for a discotheque, then with the assistance of his partner and long-time companion, Bjørn Amelan, the fashionable boutiques of the Right Bank and Beethoven began sporting the Kelly look.

By 1985, Kelly's fashions graced the windows of Bergdorf-Goodman's back home in the United States. By 1987, Patrick Kelly Boutique was making \$7 million yearly from his worldwide operations. At one time, Kelly skateboarded across Paris and threatened an en route cousin, "If you don't bring no grits, don't come."

Looking for Love

Continued from page 15

it.

Also continue to perform activities you really like with your individual friends, so that upon re-connection with your partner, you have a "story" to tell of day to day living. Often when most activities are shared, communication becomes sparse because there seems to be no need. In a functional relationship, honesty and trustworthiness are uppermost, so there is no need for an insecurity which demands that all time be spent together, watching each other.

Above all, learn how to balance risk-taking and security. Most people who have a tendency towards addictive relationships believe relationships are built upon risk-taking, *but they are not*. Healthy relationships are built upon comfort-seeking. In these relationships, risk-taking occurs in small measured doses and comfort-seeking is the primary experience. Emphasis is placed on each person feeling sufficiently supported to extend their achievement in life.

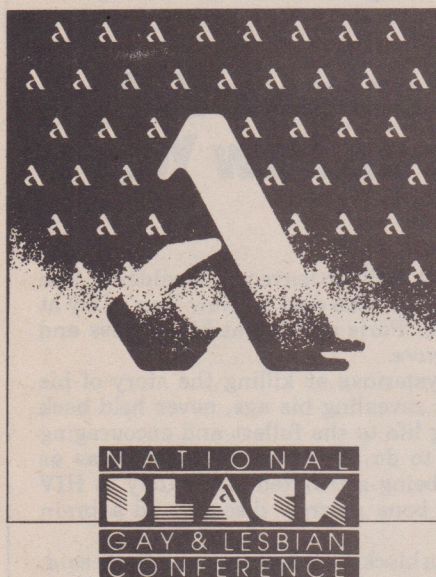
Recognize that loving commitment is specific delight in the presence of that special someone and an affirmation of his or her value and development as much as one's own.

I ask once again: *Intimate relationship—do you have the substance or an illusion?*

Rev. E. Victoria Lee is associate pastor of the First Women's Church in Los Angeles. She is a writer and poet as well as a counselor on issues related to intimacy. She is also the publicity chairperson for the 1991 Black Lesbian Conference to be held in Los Angeles.

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Celebrating Our History, Creating Our Future is the theme for the Third Annual National Black Gay & Lesbian Leadership Conference. The 1990 Conference is a four-day forum, scheduled for February 16-19, 1990, in Atlanta, Georgia. The Conference will begin on Friday, February 16 with a Health Institute, and will conclude with a Leadership Roundtable on Monday, February 19.

CONFERENCE

The Health Institute February 16, 1990

is a one-day intensive training for individuals interested in learning more about the unique health issues of Black gays and lesbians. The institute will be divided into three areas of concentration, with nine workshops in each area. The areas of concentrations will be Women's Health Concerns, Chemical Dependency, and HIV Disease/AIDS.

The Black Gay & Lesbian Conference February 17 & 18, 1990

will bring together Black gays and lesbians to share experiences and set positive agendas for the decade of the '90's. Conference participants will enjoy two days of workshops, speakers, a banquet, a luncheon, and cultural activities in the city of Atlanta.

The Leadership Roundtable February 19, 1990

is a half-day strategy session for representatives of local, regional, and national gay/lesbian organizations. A strong and proud Black gay and lesbian community is emerging all across America. In the midst of homophobia, AIDS discrimination, sexism, and racism, this community can play an important role in combating these forms of oppression and empowering others to join the fight.

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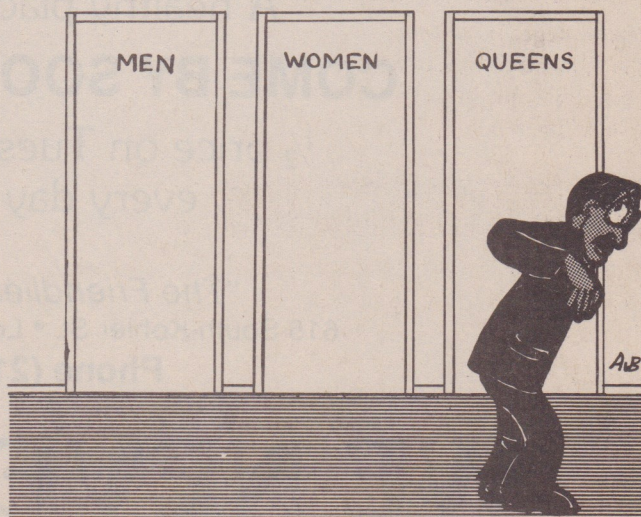
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Read My Lips

By Preston G. Guider

We were convinced that the legendary *soirées* thrown by **Skip and Barry Copilow** in Barry's split-level Silverlake home had been overrated, mainly becuz we weren't on the fun couple's guest list. But their New Year's Eve party was truly the *last* jam! We rang out the old decade and sang in the new with hoots, hollers and hungry hugs. Barry's a gruff-but-gracious, hunky, midlife attorney and a veteran of L.A.'s old gaylib wars. In his mid-20s, Skip is not only built to go to war over, but he's got a smile that could put **Arsenio Hall** out of the grinning business. It was a (stereo-)typically El Lay party: The bi-racial couple gathered a "some-a-ev'rythang" crowd. A score of lovely ladies, *hundreds* of buffed men, 1/3 in tuxes, 1/3 in shoulder-padded silk, 1/3 in shrunk-to-squeeze Levis®. Food, Calistoga and overheated men were served outdoors, while guests were *aloha*-ed with paper leis, and BLK coverboy **Roger Pamplin** demonstrated for the over-30 set how to do the *Runnin' Man* to hiphop. We can't wait to crash their next party...Catch *Today* on January 30th? The **Uptown String Quartet** had our antennae all aquiver with vibes. Led by **Maxine Roach**, daughter of jazz great **Max Roach**, the all-female group played jazz on violins and bass. No curls or dresses for these girls. Nothing but Afros and pants...As **Madeleine Kahn** once said, "it's twue, it's twue!" **Mr. Nine-and-a-Half**, a go-go boy galore down at the **Nob Hill** in D.C., is aptly named. They say you've got to see it to believe it, but our trashy friend, on the pretext of "depositing" a tip, actually verified the allegation *manually*...Just up the road, in the City of Brother-love, Olympic track medalist **Carl Lewis** sprang into a new kind of action: According to *Au Courant*, he emceed an AIDS benefit (high-time too!), singing a duet with rock-android **Grace Jones**, who left lesbians limp by semi-flashing in a hide-nothing shear smock. In case you've been wondering where Grace is coming from, she told God and everybody else in a January interview with *Hello* magazine; "I'm a tomboy...As a child I never wanted to be a woman, so I learnt to think like a boy and I think that's what frightens men most, this freedom of thought and the pleasure of competition in life." Any unfrightened *women* out there?...You are, no doubt, familiar with that oft-heard line of dish, "When we got home, that butch number couldn't wait to leave footprints on my ceiling." Well, as **Sylvester** would have purred in correction, "Heelmarks, sugah. One leaves one's *heelmarks* on the ceiling." And elsewhere. The transitioned teevee has just released a posthumous album (if anybody could boogie in the beyond, we knew it would be she/he) entitled *Immortal*, on the cover of which is the diva in ecstatic recline, thighs akimbo and high heels aimed—yup!—heavenward. The album's got remixed oldies like "Menergy" and "Do You Wanna Funk," plus never released goodies including, "I'm Not Ready," "He'll Understand" and that gospel standard, "How Great Thou Art"...While we're on the subject of the Syl, we should mention that he's all over **David Diebold's** history of San Franciscan disco, *Tribal Rites*, published by Time-warped... Alright, already. We need to be able to dial out, guys. So to get you off our lines we'll spill the "T": That smoldering, **Black Forest Productions** model on the inside backcover of our last issue who's been wetting everybody's dreams does exist in real life. He's been playing *L.A. Law*: No he's not an actor, but he does work for a Southern California law firm. The ad shot came from his very first professional session, and if you think what he showed off in BLK was hot, you should've seen the negatives that got away. Better buy the

calendar quick 'cuz, despite Lawlad's *assets*, lousy sales are about to drive it out of print...Money *do* make strange bed-fellows. **Jewel Williams**, that African-American paragon of politically-correct prosperity, has been running paid ads for **Jewel's Room** in **Stonewall Democratic Club's** newsletter. Those are the same folks whose leadership last year kicked all people of color and progressives out of L.A.'s G/L **Police Advisory Task Force** to ensure that the task force chairmanship went to their own super-WASP candidate, **Marshal Phillips**. Trying to redeem themselves, Stonewall did a fundraiser for **Rue's House**, the home for mothers & kids with AIDS run by Jewel's lover. T'ain't nobody's business how generous you wanna be, Jewel, but don't be surprized if those queens can't quite bring themselves to head south from Boystown to cruise in your Pico playpen. Of course, could be you're planning on sending 'em across the street to buy meat 'n buns at your soon-to-open eatery, the **Catch-a-Burger**...Speaking of being in the Pico vicinity, we urge all y'all to scurry on over to the **Ebony Showcase Theater** to catch *Ritual* while it's still on stage. Theme: Success white-folk-style costs black souls a pound of flesh and a ton of grief. It's all about the Beckers of **Baldwin Hills** where, author **Stanley Bennett Clay** tells us, "vintage black pride and upper middle class money and breeding go hand in hand in hand." These folks are into serious dish. They don't *play* the dozens—they *live*'em. And although Bennett needs to take an updated psych course on that *passé* equation: over-protective mama + distant daddy = homosexual/oedipal son, there's enough truth in the tale he tells to crack your armor while he splits your sides. The dialogue and acting are hilarious, with the second act being much meatier than the first—in more ways than one. Rumor among the hets is that the *real* Beckers of Baldwin Hills are filing suit for libel (and gossip among the girlfriends is that Clay's friendship with one of their kids left his nerves just *too* worked). While we were studiously deciphering the play's inner meaning, our companion for the evening, **Phill Wilson**, was positively spasming over the, er, *attributes* of **Gregory Eugene Travis**, who plays the Beckers' gay son. We admit we had to keep our legs crossed much of the time, too. Get your smelling salts out for the finale because you'll need to be revived when he bares all the gifts God gave him...When **Arsenio Hall** had **Sherman Hemsley** of *Amen* on the hotseat in January, he failed to ask him what we most wanted to know: the "T" on those allegations that Sherman's entering a new chapter in his life, one which will *not* include a muscular West Hollywood blond. But then we 'spose Arsenio knew better than to throw stones from a glass soundstage...



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Black Lesbian and Gay Centre, Tottenham Town Hall, Annexe B, Town Hall Approach Rd., London N15 4RX, England. ☎ 01-885-3543.
Black Lesbian and Gay Workers' Support Group, Southbank House, Black Prince Rd., Room 203, London, England SE1 7SJ. ☎ 01-587-1636.
Camden Black Lesbian Group, 54-56 Phoenix Rd., London, NW1, England. ☎ 01-385-5405.
Gay & Lesbian Organization of Witwatersrand, Box 23297, Joubert Park, Johannesburg 2044, South Africa. Alternate address: GLOW, c/o Glen Shelton, South African Institute of Race Relations, Box 31044, Braamfontein 2017, South Africa.
Gay Liberation Group of Nkawkaw, Box 282, Nkawkaw-E/R, Ghana.
Lesbian and Gay Black Group, 15A Ostade Rd., Brixton Hill, London SW2 2AY, England.
Light Skinned & Mixed Race Black Lesbian Group, London, England. ☎ 01-885-3543.
Organization of Lesbians and Gay Activists, Box 7315, Roggebaai 8012, Cape Town, South Africa.
Peckham Black Lesbian Group, London, England. ☎ 01-358-1486.
Rand Gay Organization, Box 5115, Johannesburg 2000, South Africa. Alternate address: RGO, c/o ILGA-RFSL, Box 350, S-10124 Stockholm, Sweden.
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Rascals*, 611 Hick St., Asbury Park, NJ 07712.
Smart Place*, 922 Arch St., Philadelphia, PA 19107, 215-627-8984.
Sportsman Bar***, 412 Park Ave., Baltimore, MD 21201, 301-727-9620, 301-727-835.
Tikki's***, 616 W. Lexington St., Baltimore, MD 21201, 301-539-9002. Weekdays 5-7 p.m. Happy hour. Women's bar.
Two Potato**, 145 Christopher St., New York, NY 10014, 212-242-9304.
West Ninth Club Baths*, 1293 W. 9th St., Cleveland, OH 44113, 216-696-0595. Bathhouse.

ORGANIZATIONS

ADODI/Philadelphia, Box 19132, Philadelphia, PA 19103.
Baltimore Coalition of Black Lesbians and Gays, 618 W. Franklin St. #6, Baltimore MD 21201.
Black AIDS Home Care Program, 2901 Druid Park Dr. #104, Baltimore, MD 21215, 301-225-9635.
Black and White Men Together/Atlanta, Box 1334, Atlanta, GA 30301-1334.
Black and White Men Together/Baltimore, Box 22472, Baltimore, MD 21203, 301-225-9386, 301-542-3317.
Black and White Men Together/Boston, 62 Berkeley St., Boston, MA 02116.
Black and White Men Together/DC, 202-452-9173.
Black and White Men Together/Philadelphia, Box 42257, Philadelphia, PA 19101.
Black and White Men Together/Tallahassee/Big Bend, Box 226, Tallahassee, FL 32304-3321.
Black Coalition of Lesbians and Gay Men, 3835 Reisterstown Rd., Baltimore, MD 21218, 301-542-6218 (Goldie), 301-669-4192 (Irv).
Black Gay Archives, Box 30024, Philadelphia, PA 19103.
Black Lesbian, 2130 First Ave. #2601, New York, NY 10029, 212-565-8365.
Blacks Educating Blacks about Sexual Health Issues (BEBASHD), 1528 Walnut St. #1414, Philadelphia, PA 19102, 215-546-4140.
Blacks United for Gay and Lesbian Equality (BUGLE), Box 13429, Baltimore, MD 21203, 301-547-1829 (Brenda).
Boston Coalition of Black Lesbians and Gays, Box 426, Cambridge, MA 02139.
Brooklyn Lesbians Together, 718-636-5297.
Committee of Outraged Lesbians, 204 W. 20th St., New York, NY 10011, 212-243-0202.
D.C. Coalition of Black Gay Women and Men, Box 21543, Washington, DC 20009.
Faith Temple, 1313 New York Ave., N.W., Washington, DC 20005, 202-544-2766.
Gay, Bisexual, Lesbians of Color, Cornell University, 535 Willard Straight Hall, Ithaca, NY 14853.
Gay Men of African Descent, Box 2519, New York, NY 10185-0021, 718-802-0162. 2nd and 3rd Fridays 8-11 p.m.
Haitian Coalition on AIDS, 50 Court St. #605, Brooklyn, NY 11201, 718-855-7275.
Intergroup Minority Project: AIDS Consortium and Trust

(IMPACT), 300 I St., N.E. #301, Washington, DC 20012, 212-5-IMPACT.

Les Femmes Unies, Box 42833, Philadelphia, PA 19101.

Lesbian and Gay People of Color Steering Committee, 212-562-3131, 212-505-0506.

Lesbians of Color, Yale Women's Center, 198 Elm St., New Haven, CT 06520, 203-624-8727.

Lesbians and Gays of Flatbush, Box 106, Brooklyn, NY 11230, 718-338-9098.

Majority Action Committee, ACT-UP, Box 7932, New York, NY 10150.

Men of All Colors Together/Connecticut, Box 12332, Hartford, CT 06112, 203-346-0199 (Mike, in Hartford), 203-497-8538 (Stevie, in New Haven).

Men of All Colors Together/Jacksonville, 904-384-7789.

Men of All Colors Together/New York, Box 1518, New York, NY 10023, 212-245-6366.

Men of Color AIDS Prevention Program, 303 Ninth Ave., New York, NY 10001, 212-239-1796.

Minority Task Force on AIDS, 92 St. Nicholas Ave. #1B, New York, NY 10026, 212-749-2816.

National Coalition for Black Lesbians and Gays, Box 19248, Washington, DC 20036-0248.

National Minority AIDS Council, 300 I St., N.E., Washington, DC 20012, 202-544-1076.

New York Chapter of the National Coalition of Black Lesbians and Gays, 85 Hanson Pl., Brooklyn, NY 11217, 718-260-9541.

Nubian Womyn, Box 6781, Washington, DC 20020.

Other Countries, Box 3142, New York, NY 10008, 212-505-0506.

Outreach, 741 Piedmont Ave., N.E. #500, Atlanta, GA 30308, 404-873-5992.

People of Color in Crisis, 718-441-1128.

Salsa Soul Sisters, Box 1119, New York, NY 10009, 212-384-2668. Thursdays 8-10:30 p.m.

Study Group on Black Lesbians, Lesbian Herstory Archiyes, Box 1258, New York, NY 10116, 212-874-7232.

Triangle Coalition, 604 W. Chapel Hill St., Durham, NC 27701.

Central United States

BARS, BATHS AND DISCOS

Apartment****, 343 Madison Ave., Memphis, TN 38103, 901-525-9491.

Armory*, 836 Juniper, Atlanta, GA 30309, 404-881-9280.

Backstage*, 17630 Woodward N., Detroit, MI 48226, 313-869-3988.

Backstreet*, 15606 Joy Rd., Detroit, MI 48228, 313-272-8959.

Bill's Disco and Show Bar*, 200 W. Amite, Jackson, MS 39201, 601-969-9765.

The Copa*, 565 S. Saginaw, Flint, MI 48502, 313-235-2500.

The Cove*, 586 Worchester, Atlanta, GA 30306, 404-875-2477.

Crew*, 309 W. Market St., San Antonio, TX 78205, 512-223-0333.

The Crossing*, 611 Red River, Austin, TX 78701, 512-476-3611.

Deep Purple*, 1305 First Ave., Columbus, GA 31901.

Family Affair***, 875 Vance Ave., Memphis, TN 38126, 901-527-0672.

411 Club**†**, 411 E. 63rd St., Chicago, IL 60637, 312-684-9387. Days straight, nights gay.

Gina's*, 219 E. Keefe Ave., Milwaukee, WI 53212.

Golden Lantern**, 1239 Royal St., New Orleans, LA 70116.

Jeffrey Pub****, 7041 S. Jeffrey Blvd., Chicago, IL 60649, 312-363-8555.

Le Bistro*, 800 Bourbon St., New Orleans, LA 70116.

Loretta's*, 708 Spring St., Atlanta, GA 30308, 404-874-8125.

Martin's Den****, 5550 S. State St., Chicago, IL 60621, 312-363-9470.

Menjos*, 928 W. McNichols, Detroit, MI 48203, 313-863-3934.

Mint*, 422 W. State St., Milwaukee, WI 53203, 414-273-7660.

Molly & Oscar's*, 405 Tower Ave., Superior, WI 54836.

Nites II*, 212 N. Vandeventer, St. Louis, MO 63108, 314-652-3123.

Paper Moon*, 1430 N. Main, San Antonio, TX 75212, 512-225-7330.

Pear Garden*, 111 Luckie St., Atlanta, GA 30303, 404-659-4055.

Railroad Crossing*, 6640 E. 8 Mile, Detroit, MI 48234, 313-891-1020.

Rialto****, 14 W. Van Buren St., Chicago, IL 60604, 312-427-9893.

Studio 13***, 1318 Westheimer Rd., Houston, TX 77006, 713-521-9030.

Swingtime*, 2820 Cumming, Omaha, NE 68131.

T's Music Club***, 3501 W. Lisbon, Milwaukee, WI 58208, 414-933-9424.

Tina's RTI***, 1843 N. 20th, Milwaukee, WI 53205, 414-933-7577.

Todd's****, 8139 E. 7 Mile, Detroit, MI 48234, 313-366-TODD.

Willie's Lounge*, 8105 S. Cottage Grove Ave., Chicago, IL 60619.

ORGANIZATIONS

African American Lesbian and Gay Alliance, Box 50374, Atlanta, GA 30302.

Black and White Men Together/Chicago, Box 14622, Chicago, IL 60614, 312-334-2012.

Black and White Men Together/Cleveland, Box 5144, Cleveland, OH 44101-0144.

Black and White Men Together/Columbus, Box 151276, Columbus, OH 43215.

Black and White Men Together/Detroit, Box 24-8831, Detroit, MI 48224.

Black and White Men Together/Indianapolis, Box 88784, Indianapolis, IN 46208.

Black and White Men Together/Kansas City, Box 412432, Kansas City, MO 64141.

Black and White Men Together/Louisville, Box 1838, Louisville, KY 40201.

Black and White Men Together/Memphis, Box 41773, Memphis, TN 38174-1773, 901-726-1461.

Black and White Men Together/Milwaukee, Box 12292, Milwaukee, WI 53212.

Black and White Men Together/Youngstown, Box 1346, Youngstown, OH 44501.

Black Lesbian Support Group, 3227 N. Sheffield, Chicago, IL 60657.

Chicago Coalition of Black Lesbians and Gays, c/o Max Smith, 5633 N. Winthrop #512, Chicago, IL 60660, 312-878-7839.

Cleveland Coalition of Black Lesbians and Gays, 216-851-6624.

Committee of Black Gay Men, Box 7209, Chicago, IL 60680-7209, 312-248-5188.

Committee to Increase Black Gay and Lesbian Awareness, Chicago, IL.

Detroit Coalition of Black Lesbians and Gays, Box 31-5177, Detroit, MI 48321.

Ebony Connection, 227 Congress St. #125, Austin, TX 78767, 512-478-DRUM.

Full Truth Faith Fellowship Church, 19641 W. 7 Mile, Detroit, MI 48219, 313-533-0095.

GREAT (Gay, Racially Equal, and Together) Men, Box 7209, Chicago, IL 60680-7209, 213-248-5188.

IRUWA, Box 19146, Minneapolis, MN 55419.

Langston/Jones, c/o Kohn, Box 5061, New Orleans, LA 70150-0611.

Kupona Network, 4611 S. Ellis, Chicago, IL 60653, 312-536-3000.

Men of All Colors Together/Cincinnati, Box 19421, Cincinnati, OH 45219.

Men of All Colors Together/Dallas, 4104 Cole Ave. #205, Dallas, TX 75204.

Topeka Coalition, 2641 S.E. 11th St., Topeka, KS 66607.

Western United States

BARS, BATHS AND DISCOS

Annex**, 835 S. La Brea Ave., Inglewood, CA 90301, 213-671-7323.

Basgo's*, 3909 Sunset Blvd., Los Angeles, CA 90029, 213-664-1929.

Bella Napoli***, 2280 Telegraph Ave., Oakland, CA 94612, 415-893-5552.

Bench & Bar*, 120 - 11th St., Oakland, CA 94607, 415-444-2266.

Blue and Gold*, 136 Turk St., San Francisco, CA 94102, 415-928-9651.

Cabel's Reef**, 2272 Telegraph Ave., Oakland, CA 94612, 415-451-3777.

Caper Room***, 244 S. Market St., Inglewood, CA 90301, 213-677-0403. Mondays 10 p.m. Sir Marshall; Tuesdays 10:30 p.m. Male exotic dancers; Wednesdays 7 p.m.-2 a.m. Oldies But Goodies Night;

Thursdays 9:30 p.m. Caper Connection show; Fridays 8-11 p.m. Free buffet; Sundays 8:30 p.m. Bid Whist Night.

Catch One***, 4067 W. Pico Blvd., Los Angeles, CA 90019, 213-737-1159. Wednesdays 9 p.m. Men's Night; Thursdays 10 p.m. Lip sync.

Cottage*†**, 5050 W. Pico Blvd., Los Angeles, CA 90019, 213-935-

5540.

Cover Girl Club****, 9300 W. Jefferson Blvd., Culver City, CA 90230, 213-870-1595. Fridays Women's Night. (All other days, basically straight.)

Eagle*, 7864 Santa Monica Blvd., W. Hollywood, CA 90046, 213-654-3252.

Eagle Creek Saloon***, 1884 Market St., San Francisco, CA 94104, 415-863-3323.

Griff's*, 4216 Melrose Ave., Los Angeles, CA 90029, 213-660-0889. Sundays 3-7 p.m. Beer bust.

Horizon***, 3416 W. Washington Blvd., Los Angeles, CA 90018, 213-737-9678. Monday-Saturday 6-9 p.m. Happy hour; Sundays and Wednesdays 10 p.m. The LaVerne Show; Tuesdays Wellfare Night; Thursdays Male exotic dancers.

Jewel's Room***, 4067 W. Pico Blvd., Los Angeles, CA 90019, 213-737-1159. Sundays 5-7 p.m. Live jazz; Sundays 10 p.m.-1 a.m. Live talent show; Tuesdays 10 p.m. Showcase talent; Fridays 2-9 p.m. Happy hour; Saturdays 1-9 p.m. Free BBQ.

Midtowne Spa**, 615 S. Kohler St., Los Angeles, CA 90021, 213-680-1838. Bathhouse. Tuesdays 8 a.m.-midnight Half price admission.

Peacock Alley**, 1271 University Ave., San Diego, CA 92103, 619-295-5696.

Pendulum**, 4146 - 18th St., San Francisco, CA 94114, 415-863-4441.

Rage*, 8911 Santa Monica Blvd., Los Angeles, CA 90069, 213-652-7055. Tuesdays Gong Show, and 10 p.m.-2 a.m. London Life; 3rd Wednesday Fashion Show.

Steamworks*, 2107 - 4th St., Berkeley, CA 94710, 415-845-8992. Bathhouse.

Study**, 1723 N. Western Ave., Los Angeles, CA 90027, 213-464-9551. Weekdays 5-7 p.m. Happy hour.

Taste*, 2217 Welton St., Denver, CO 80205, 303-296-1741.

ORGANIZATIONS

AIDS Project of the East Bay, 565 - 16th St., Oakland, CA 94612, 415-834-8181.

Alcoholics Anonymous/Lesbian Group, 168 Santa Barbara Plaza #201, Los Angeles, CA 90008, Saturdays 5 p.m.

Alcoholics Anonymous/People of Color, 5149 W. Jefferson Blvd., Los Angeles, CA 90019, 213-936-4949. Sundays 6 p.m.

Bay Area Black Lesbians and Gays, 600 Oak St. #21, San Francisco, CA 94117, 415-864-0876.

Beyond the Bars, 5149 W. Jefferson Blvd., Los Angeles, CA 90019, 213-936-4949.

Black and White Men Together/Los Angeles, 7985 Santa Monica Blvd. #109-136, W. Hollywood, CA 90046, 213-664-4716. Saturdays 7:15 p.m. Raps (Held at Gay and Lesbian Community Services Center, 1213 N. Highland Ave., Los Angeles, CA 90038); 2nd Sunday 4 p.m. HIV+ Support pot luck dinner (location varies).

Black and White Men Together/Oakland, 924 E. 20th St. #2, Oakland, CA 94606, 415-532-4336.

Black and White Men Together/San Francisco, 2269 Market St. #199, San Francisco, CA 94114, 415-931-BWMT.

Black and White Men Together/Seattle, Box 12348, Seattle, WA 98111.

Black Coalition on AIDS, 726 Broderick St., San Francisco, CA 94112, 415-931-3031, 415-553-8197.

Black Community AIDS Research and Education Project, 1283 Franz Hall, Los Angeles, CA 90024-1563, 213-206-5162. Free HIV testing, counseling, referrals, research studies and volunteer activities.

Black Gay and Lesbian Leadership Forum, 3924 W. Sunset Blvd. #5, Los Angeles, CA 90029; Box 29812, Los Angeles, CA 90027, 213-666-5495. Saturdays noon. Planning meetings.

Black Gay Men United, Box 20624, Oakland, CA 94620, 415-653-5880.

Black Gay Men's Coalition for Human Rights, 9001 Keith Ave., W. Hollywood, CA 90069, 213-274-3398.

Black Gay Men's Exchange, 213-281-7742 or 415-527-4256.

Black Gay Men's Rap Group, 5149 W. Jefferson Blvd., Los Angeles, CA 90016, 213-274-3398. 1st and 3rd Sundays 3-5 p.m.

Black Lesbians and Gays for Health and Justice, Box 341412, Los Angeles, CA 90034, 213-664-0234.

Black Lesbians Support Group at Connexus, 1017 N. La Cienega Blvd., #110, W. Hollywood, CA 90069, 213-652-3894. 2nd and 4th Thursdays 7-9 p.m.

Black Lesbians Under 25, 415-864-0876.

Blacks Living with HIV Infection, ARC and AIDS, 213-666-

55493.

California Rainbow, Box 3805, Los Angeles, CA 90051.

Gay Black Women's Rap and Support Group, 1505 Broadway, Seattle, WA 98122, 206-329-8737

Gentlemen Concerned, Box 712298, Bunker Hill Sta., Los Angeles, CA 90071.

Kupona Network, 3220 Sacramento St., Berkeley, CA 94702, 415-665-2830.

Lapis/Alcoholism Center for Women, 1147 S. Alvarado St., Los Angeles, CA 90006, 213-381-7805.

Lesbians and Gays of African Descent, Box 89174, San Diego, CA 92138, 619-294-6515.

Lesbians of Color Against Abuse, 415-621-8684.

Los Angeles Black Lesbians and Gays, 213-758-7018.

Makeda, Box 78785, Los Angeles, CA 90016, 213-935-4105.

Mondays and Wednesdays 4 p.m. Makedacize exercise group; 1st, 2nd and 3rd Saturdays 5 p.m. Women's rap group; 4th weekend Outings.

Men of All Colors Together/Bay Area, 3135 Courtland Ave., Oakland, CA 94619-2641, 415-261-7922.

Minority AIDS Project, 5149 W. Jefferson Blvd., Los Angeles, CA 90016, 213-936-4949. Mondays 6 p.m. Spanish-speaking support group; Tuesdays 7 p.m. Bereavement support group; Wednesdays 7 p.m. Cocaine Anonymous; Wednesdays 7 p.m. HIV+, ARC, and AIDS support group (Held at Midway Hospital, 4th Fl. Lounge, Olympic and San Vicente); Wednesdays 7:30 p.m. American Sign Language class; Thursdays 6:30 p.m.-8 p.m. Aerobic exercise class.

Multicultural Alliances for Prevention of AIDS, 6025 Third St., San Francisco, CA 94124, 415-822-7500.

Multicultural Prevention Resource Center, 1540 Market St., San Francisco, CA 94102, 415-861-2142.

National Association of Black and White Men Together, 584 Castro St. #140, San Francisco, CA 94114, 415-431-1976.

National Task Force on AIDS Prevention of the National Association of Black and White Men Together, 630 Fillmore #201, San Francisco, CA 94117, 415-673-8133.

Oakland Black Gay Political Association, 924 E. 20th St. #2, Oakland, CA 94606.

People of Color AIDS Survival Effort, 3177 Ocean View Blvd., San Diego, CA 92113, 619-231-9300.

Project WARN, 900 N. Alvarado St., Los Angeles, CA 90026, 213-413-7779.

Rap of Lyff, 5149 W. Jefferson Blvd., Los Angeles, CA 90016, 213-465-1193. 2nd and 4th Sundays 3-5 p.m.

Regional Black Lesbians Conference Planning Committee, 213-753-4475. Sundays 2:30-5 p.m. Black lesbians only (Held at Catch One Disco, 4067 W. Pico Blvd.).

Rue's House, Box 37036, Los Angeles, CA 90037, 213-295-4030.

Third World AIDS Advisory Task Force, Box 6182, San Francisco, CA 94101, 415-864-4376.

Unity Fellowship Church, 5149 W. Jefferson Blvd., Los Angeles, CA 90016, 213-936-4948. Sundays 10 a.m. Sunday School; 11:30 Worship service; 2nd and 4th Sundays 3 p.m. Brothers of Fellowship; Thursdays 7:30 p.m. Choir rehearsal.

Watts Health Foundation, 4116 E. Compton Blvd., Bldg. B, Compton, CA 90221, 213-639-3068. Thursdays 7 p.m. Positive approach to wellness support group for PWAs or HIV+ (Held at Watts Health Medical Holistic Center, 7514 S. Vermont Ave., Los Angeles, CA 90044).

Women of Color Project, 1370 Mission St., San Francisco, CA 94103, 415-621-0505.

Womyn of Colors, 1213 N. Highland Ave., Los Angeles, CA 90038, 213-464-7400, ext. 205, Fridays 7-9:45 p.m.

X-Calibre Club, 9001 Keith Ave., W. Hollywood, CA 90069, 213-274-6272.

Z and Z Productions, 4153 Garden Ave., Los Angeles, CA 90039.

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p.m.) (15)

Advertising Salesperson to represent BLK. Work where your income reflects your energy and ability. Experience preferred, but will train the right person. Your own hours. Top commission paid. Women especially encouraged to apply. Call 213-410-0808. Or write BLK, Box 83912, Los Angeles, CA 90083. (15)

Bilingual (Spanish/English) Mental Health Clinician sought to provide outreach to people of color impacted by HIV. Masters required, license preferred. Resumés to Personnel, Gay and Lesbian Community Services Center. 213-464-7400. (15)

Director of Housing sought by the AIDS Assistance Fund of San Diego County. Responsibilities include oversight and staff supervision of a residential AIDS shelter, design and implementation of a Countywide housing referral program for people living with AIDS, and technical assistance to community groups opening residential AIDS shelters. Successful candidate will have five years of demonstrated successful experience in providing housing for homeless persons, community activism, and grant-writing and securing funding from both the public and private sector. Preference given to persons with experience in AIDS-related program and services. Salary: \$30,000-\$35,000 + benefits. Send cover letter and resume no later than February 22, 1990 to: Housing Director Search Committee, AAF, 4341 30th St., San Diego, CA 92103. People of Color, women, physically challenged and HIV positive encouraged to apply. No phone calls please. (16)

Gay black males wanted by agent for X-rated videos, 18-30 only. Perfect bodies. 213-465-1317. (25)

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"An Uncommon Call." 213-465-3114. Public access BBS. 8N1. 300-2400 baud. 24 hour. Celebrating life/grass-roots, gospel, dependency/recovery. (E)

PUBLICATIONS

Skins, the fanzine for uncut men. Uninhibited art, uncensored free personal ads, unrestrained conversation. Sample copy \$5 (includes free ad coupon). Vidfile, Box 126356, San Diego, CA 92112. (15)

Quality black lesbian and gay poetry

magazine accepting submissions. Send with SASE to Ayofemi Stowe-Folayan or Mark Haile, Kuumba, Box 83912, Los Angeles, CA 90083-0912. (TF)

AIDS is biological warfare. Call 213-977-0901. (E)

Black Lace, the first African-American lesbian erotic magazine, desires women interested in nude modeling. You could be featured in our very first issue! Contact Alycee at 213-410-0808. (TF)

Trashy (but well-written) black gay male fiction wanted for raunchy new quarterly. Tasteful work also accepted. Send us hot letters. Relive your exploits. Tell of your fantasies. Send with SASE to Revon Kyle Banneker, Editor, Blackfire, Box 83912, Los Angeles, CA 90083-0912. Allow six weeks for response. (TF)

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FOR SALE

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Four cemetery plots in Heatherlawn area of Rose Hills Memorial Park in Whittier. \$4800 for all four. Call Nadine at 213-295-5655. (15)

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from BLK. Send check or money order (no cash) to: BLK, Box 83912, Los Angeles, CA 90083. (TF)

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PERSONALS INTERNATIONAL

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GWM, 23, seeks BM penfriend (18-30). Write: Bob, 555 Sherbourne #404, Toronto, Ontario M4X 1W6, Canada. (E)

GWM, 6', 240#, G/P, F/P teddy-bear, seeks top BM for hot nights, chocolate dreams. Tell me your desires. It's okay with me. Doug, #103-4800 Arbutus, Vancouver, BC V6J 4A5. 604-263-3991. (TF)

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GBM, 30, 6'2", 210 lbs., masculine, monogamous, nice-looking, New York City, seeks Puerto Rican, Dominican,

South American, man, 30-40, for friendship, relationship. Write Michael Guthrie, Box 684083, Corona-A, NY 11368. (17)

Very attractive GBM, 24, 5'11", 155 lbs. looking for top GBM, 20-30, for good times. Send photo/letter to R.J., Box 2122, N.Y. 10008. (17)

Italian BB, 6', 42, 190, hairy, moustache, seeks lean well-defined GBM bodybuilder only. 718-855-8893. (15)

NJ GWM ISO GBM + 30 as lover + for "the nasty." Pic. + phone req. Box 4543, Trenton, NJ 08611. (23)

GWM, 38, s/s, photo/phone Box 1055, Chelsea Sta., N.Y. 10011. (16)

Congenial WM ISO BM. Box 284, Hartford, CT 06141-0284. (TF)

Young guys who'd like to get away and have a new start among others they can trust, write Box 475, 33043. (E)

NJ GWM ISO GBM (anywhere) for sexual lover. 609-989-1260. (E)

PERSONALS CENTRAL U.S.

I am seeking a unique companion for an unconventional lifestyle. I am presently making plans to build my own house and begin a self-reliant life style. This means that I plan to build my own home, grow most of my own food, be responsible for my own utilities, and do as much as possible for myself. This is to allow me to resign from that rat race and live my life as it suits me, not having to answer to any boss or anyone else. If I make a mistake, I will have to correct it or suffer the consequences, but when I do well I shall reap the full benefits instead of working to make someone else rich. I have drawn up plans to build a 3 bedroom, 2,000 square foot earth sheltered home which will be heated by passive solar energy and wood. I have designed a wind driven electrical system to provide power as I do not plan on giving up my modern conveniences, I am keeping the computer, VCR, TV, and microwave. I have designed a water system to work off a private well and take care of waste water in a safe and suitable manner. In short the only utility that I plan to have brought in from the outside is the telephone. A one-acre garden with a variety of vegetables will provide most of the food and surplus to sell at farmers' markets. I am familiar with some high yield techniques that make it possible to feed a family of three on about 1/10 of an acre so I am confident that this is plenty of land and to spare for my garden. I plan to keep a goat for dairy products and about a half dozen free ranging chickens for eggs. I know I could not kill and eat an animal I had raised, I get too attached to them, so I will either buy meat or become a vegetarian. To butcher an animal I had raised would seem too much like eating my dog. In addition I plan to have a draft horse to help with some of the heavy work and two large dogs trained to herd the chickens and keep any local wildlife

from bothering the livestock or raiding the garden. High consideration that all animals be treated humanely at all times. You will have to love animals to be involved with this. This is the plan I have for my lifestyle. I am seeking a companion who would be interested in sharing this life with me. I am open to either a plutonic or romantic relationship. Your race, age, and gender are not important if you are sincerely interested in this type of life. It will be physically demanding work, but I expect far more satisfying than working 9-5 for someone else. Rather than any pretense of job security in an unknown market place, you will get the true security of knowing you can provide for yourself. As I said it is a three bedroom house so each in our separate room works easily. Accommodations for one or two children could also be arranged easily. I have no children of my own but have lived with kids before and generally get along fine with them. I am a 25 year old white, bisexual male. Physical I am 5'9", 130#, brown hair, moustache, beard, green eyes, and glasses. My mind is highly logical, and I pride myself on coming up with very pragmatic though often unconventional solutions to problems. My interest are quite widely varied but include dinosaurs, naval research, war games, programming my home computer, sewing, science fiction/fantasy (reading and writing), occasional role playing, wood-working, bicycles, UFOs, parapsychic phenomena, and whatever happens to catch my eye this week or fall off the shelf while I'm at the library. I have a technical certificate in computer programming, worked 3 1/2 years as a computer operator. I have several years experience in building trades. Currently I change jobs as often as possible to keep from getting bored. This month I am doing quality control for an electronics firm. I have not yet purchased the land but the house is designed for the climate of Minnesota. I will move out of state if there is a good reason. If this sounds interesting to you, or you are simply curious, send mail to Recorder, Box 968, Minneapolis MN 55458-0968.

Are you a GBM, 25-45, who is interested in a serious one-to-one relationship which involves giving/receiving lots of love and attention? Do you believe that life is more enjoyable when shared with someone special? If so, write this GBM, 29, 5'10", 190 lbs., attractive, masculine, successful, fun-loving. Ed, Box 93354, Cleveland, Ohio 44101-5554. (15)

GWM, bodybuilder, incarcerated. Sonny Zickefoose, Box 30-9679, Pendleton, IN 46064. (17)

Black male, 26, seeks that right man for special partnership. Larry BLK Mailbox #30. (15)

Humongous black needed by white male. Visit the midwest on me. Photo/letter to 2421 Pratt #1302, Chicago, IL 60645. (15)

Attractive hot, hung GWM seeks attractive, hot GBM. Send photo to Box 7415, Dallas, TX 75209. (15)

GWM Bill Wooten #850540, Box 30, 1-1B, Pendleton, IN 46064. (17)

Handsome BM, 36, 6'5", 220#, professional/graduate-minister. Career-oriented. Enjoys health club, theater, movies. Seeking 28-40, well-defined and/or muscular BM, professional type for friendship/relationship. Photo and phone to: ES, Box 3294, Oak Park, IL 60301. (E)

GBM inmate John Murphy #8533-15-5A, Box 30, Pendleton, IN 46064. (15)

32-year-old professional, career-oriented BM seeks intense one-on-one relationship with mature black man. Friendship first. Age, looks not important. 6'3", 200 lbs. Photo if interested. 3594 Meadowbrook, University, OH 44118. (15)

Professional GBM, 38, approx. 5'11", average build, seeking muscular, tall, GBM between 25-40 years. Write Fritz, Box 390, Chicago 60690-0390. (15)

GBM seeks correspondence. C. Benford, Ave. I, Greenwood, MS 38930. (E)

WI/IL men sought. You hung at least 8+/thick. Travel S.E. WI and Chicago area for passionate Fr/Gr (safe) sex. Mark, Box 10361, Milwaukee, WI 53210. (E)

Very handsome muscular WM, 31. Box 138-232, Chicago, IL 60613. (E)

GBM, 28, 5'8". Shy, sensuous, moody, strange sense of humor. Love lots of attention. Interested in meeting people. Marc. Box 408931, Chicago, IL 60640-8931. (E)

PERSONALS WESTERN U.S.

Are you one in a million? If you are: GBM, BB, non-smoker, non-drinker, non-drug user, honest, work for a living, romantic, also interested in the arts, and sincerely looking for a 1-1 relationship, you are one in a million. This attractive Utah GWM, 5'8", 140, 45 years young professional would love to meet/correspond with you. Call collect: Alan, 801-364-2523. (E)

Northern California

If you're a BM traveling the west coast needing an overnight place in Monterey/Santa Cruz area, write attractive, middle-aged WM. Quick reply. Box 1391, Seaside, CA 93955. (17)

GWM, 60, seeks top live-in lover. No smoke/drugs. 415-487-7032. Bay Area. (17)

Straight-up. I am a handsome BM, 49, 5'8", honest, shy, professional, diverse in interests, with somewhat old fashioned values. Seek sincere BM, non-smoker, non-drug user or role player for possible relationship leading into a 1-on-1 relationship. Serious replies only! Berry, Box 20464, Oakland, CA 94620. (E)

GWM seeks trim black male for friendship/fun. Call 916-391-9755. (16)

Chocolate lover with sweet tooth looking for black chocolate. 41-year-old GBM, SF, likes his chocolate hot! Dark or light, either's alright! Presently working nights. Candy thermometer is ready for some lollipop licking or some good safe fudging! Drop me a line and photo. BLK Mailbox #22. (15)

Photographer seeks any race for photographic study. Ric. 415-621-8671. (16)

GWM, 51, seeks young GWM. Boka, 1507 Josephine St., Berkeley, CA 94703. (E)

Stunning European top, horse hung, seeks slender black bottom. 415-824-6692. (15)

Cute, GWM, 35, 6', 175, professional, straight-appearing and acting. I'm outgoing. Seeks same, any race for friendship and relationship. Photo and phone a must. Box 191328, Sacramento, CA 95819. (E)

San Diego Area

Attractive GBM, 33 y.o., 5'8", 155#, muscular, wants WM top or bottom for romance. Ron, Box 4373, San Diego, CA 92104. (20)

Super endowed, top, BM wanted by attractive Italian. Tom. 619-441-8931. (16)

Submissive BiWM, 30s, wants BM. Box 33520, San Diego 92103. (16)

Attractive, well-built, BM, 39, 6', 190 lbs., seeks bodybuilder/athlete for good times. Photo/phone to Box 34514, San Diego, CA 92103. (15)

Older BM needed for submissive WM. 4322 Central, S.D. 92105. (15)

BM, San Diego, 36, HIV+, trim, 7", seeks versatile, hairy, Mid-Eastern/WM. Romance, affection, growth. BLK Mailbox #16. (E)

Los Angeles Area

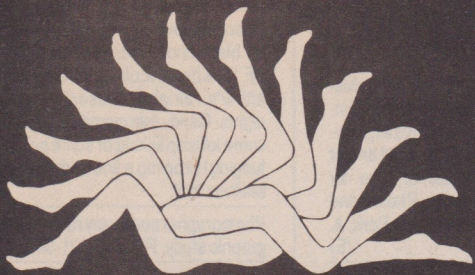
Man seeks bi girl. L.F., 8765 Tyrone, Van Nuys, CA. (17)

Looking for muscular GBM for good times/possible relationship. Am 37, 6'2", 155 blonde/blue. Into videos, keyboards, sex. Own home in Long Beach. Call John 213-426-2870. (17)

(HIV+) healthy, in-shape, hairy, WM, 36, 5'9", wants to meet masculine, athletic, black male, 35+. Ron 213-665-1304 (answering machine). (E)

BM wanted. Black, black and pretty brown males: Buffed blk bottom, hung 9+. Free photos of you. Must have big thick tool. I am 47 (look 35), 5'7", 219, into clean living. I like solid built, masculine black males, one-on-one, non-effeminate, intelligent and caring. Mature character a must. No D, no D, no bars. D.P., Box 84174, Los Angeles, CA 90073. (16)

BM, 38, 5'10", 155 lbs., masculine. Interests: sports, travel, photography, computers. Seek younger version of same (opposites attract, but likes stay



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considered unsafe by current AIDS criteria. Telephone numbers in ads must
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together!). Student or military a plus! Dave, Box 4038, Hollywood 90078-4038. (15)

Goodlooking blond wants tall healthy GBM with big cock who likes to lie back and enjoy. Call Alex. 818-896-8890. (15)

GBM, 42, 5'10", 155 lbs., hung, versatile, seeks hung guys. BLK Mailbox #32. (17)

Attractive GBM, 29, wishes to meet slim, attractive, mature, professional GBM, 30-40. Must be self-sufficient, independent and healthy. Photo/phone to BLK Mailbox #33. (16)

Jay: Please see this. This is Carlton who was supposed to meet you at Rage Feb. 2. I have to go to Cleveland and can't make it. I can't call you because I lost your letter. If you see this, meet me Feb. 9, same time, same place. I remember what you said. Please don't hate me for this. I pray with all my heart that you see this. And this time "mom" won't be at home. (15)

GWM, 37, 5'11", 170, blonde, blue, good shape, bottom, professional, interested in gym, movies, dancing, looking for GBM, trim, hung, stable. Box 65232, L.A. 90065. (16)

Meeting Mr. Right BM, 25-40, is so hard it seems. But I am still looking. I am looking for a fun-loving BM, hung 9+, living in Watts, Compton or South L.A. Handsome, hung, masculine, bottom, no drugs, no drinking. Me top. Write D.P., Box 84174, Los Angeles, CA 90073. (16)

WM Dutch, straight-appearing, 50 years old, 5', 155 lbs., would like to meet sincere professional BM 45-55 years, 6' or taller and over 180 lbs., to develop 1-on-1 relationship. Please write with phone to BLK Mailbox #31. (15)

Free massage for smooth-skinned black man with a round full beautiful ass, small trim waist and sexy legs by WM, 36, salt and pepper hair, blue eyes, 173 lbs., moustache, 6'0", BB, swimmer. Private. Mike 213-483-1517. (17)

Masculine, handsome, discreet, exercising, 5'11", 185#, 39, black and bottom, seeking masculine, sexually aggressive Hispanic/Latin/black for relationship. Jay 714-786-3258. Orange County. (15)

WM, 28, 6'1", 190#, 44"C, 33"W, Gr/A, Fr A/P. Want to meet football players, wrestlers, weightlifters, 6'-7+, 200-300#+. I am straight acting. 213-394-8689. (16)

I want lie back and get my dick licked while you get butt banged in an all-black three-way. I'm slim, hung, 30s, etc. Warren W., Box 8081, Culver City, CA 90233. (15)

You're GM, 18-25, sweet, special one in 100, warm, talented, open, loving, can set the world on fire. Gay couple 26 and 36 wants to adopt you. You've never truly been loved nor understood. Box 71850, L.A. 90071. Must understand unconditional love. We'll send letter, photos. (15)

Doctor, white male, attractive, 50 years, blue/brown, 5'7", 150 pounds, 8" uncult, seeks well-hung black, Hispanic or Middle Eastern man. Age unimportant. Your photo gets mine. All letters responded to. Write: Doctor, 5632 Van Nuys Blvd. #359, Van Nuys, CA 91401. (16)

See nine inches plus for safe sex. I'm blond, blue 5'11", 160, 30s, tanned. 213-854-0779. (19)

GBM, 28, seeks sincere man who wants to develop a relationship with a very well-hung X-tra hot man. Send response A.W., Box 151361, L.A., CA 90015. (16)

GWM, 42, 160, 58, BB, in good shape, bottom, looking 4 a black dominant butch top, in good shape, who looks, acts and sounds like a black man. Bob 213-461-7261. (15)

Dutch BM, 26, Rudi, Box 547, Baldwin Park, CA 91706. (17)

Seek hung black for safe sex. Possible financial help. Letter, phone number. Frank Hammond, 8721 Santa Monica #125, West Hollywood, CA 90069. (19)

Well-built young white college boy needs older mature well-hung black man. I'm looking for a well-muscled coach, cop or dad. Jeff 213-913-0460. (15)

GWM, 40, 5'6" seeks professional GBM. Box 115, Westminster 92684. (17)

Looking for Langston, however, I might find you. There have been times I've thrown my legs in the air where I've almost touched heaven; you can be my fallen angel. I could swallow your pride, realize your beauty. A GWM 39, I'm Richard 818-792-6758. (16)

Stop! If you are reading this solely for explicit physical and/or sexual descriptions. A little background is only fair though: 28, BM, financially independent, happy, with an artistic nature. And surprise! Handsome, also. Prefer not to make color/age restrictions for you. Okay? BLK Mailbox #25. (E)

Moving to Los Angeles by March 1, attractive straight-acting-looking GBM seeks middle- or upper-middle-class professional to provide friendship, view of the city and probable 90-days shelter. If interested, write Robert Jefferson, Box 921, San Francisco, CA 94101. Also seek employment. (E)

Black male in search of 1-1 relationship. I'm 5'8", endowed, 165, 33 years old, masculine and handsome. You are handsome, over 6' masculine/dominant, endowed, professional, religious, affectionate. No games! Write Morgan at BLK Mailbox #27. (E)

I'm a straight acting/looking GWM, 27, 5'10", 165 lbs. blond, blue eyes, attractive, athletic, clean-cut, bottom. Looking to meet athletic, attractive, hung, straight-acting, GBM, top, age 25-45, for companionship and safe yet great sex. Are you looking for the same? Please respond with phone number to BLK Mailbox #28. (E)

Magic hands is looking for married man

with 9+ that likes to get his cakes worked while holding his 9+. Box 84174, Los Angeles, CA 90073. (16)

Goodlooking, young, 40-year-old guy, blond hair, blue eyes, 140 lbs., 5 feet, 7 inches tall, Aries, totally bottom, looking for a black male or Latino for a 1-to-1 relationship. Only men who understand the meaning of such may call. So if you are top, reasonably goodlooking, tall and sincere, by all means, give me a call. Charles 818-509-0985. (E)

Son, 18-32, especially black, Latin, Asian. Brawny white dad, 30s, cares, cuddles, spansks. Box 2414, Montclair 91763. (16)

Attractive GBM, 39, professional 5'10", 150 lbs., muscular, seeks slender, muscular Latin or black top. BLK Mailbox #24. (E)

Bi/BM, 30s, 6'0", 200. Borderline gorgeous/handsome. Not vain, but sincere and very down to earth. Very professional and masculine. Seeks BM 23-35 for friendship. Photo/phone a must. BLK Mailbox #29. (15)

Professional black gentleman preferred, 36-56, tall, very masculine, discreet, intelligent, healthy, sincere, sense of humor, well-endowed physically, mentally and spiritually, for relationship for WM, slim, boyish, 30s, 5'6", artist, actor, blue eyes, dark hair, same inner qualities. 213-874-1947. Box 931204, Hollywood, CA 90093. Picture and letter. (15)

Very well-defined, muscular guys sought who are visiting the Palm Springs area by goodlooking GWM, 34, 5'11", 165, dark eyes, hair. Please respond with photo and phone to BLK Mailbox #23. (16)

Italian, 23, 5'9", 160. Interests include music, books and N.Y. seeking educated bi/BM or GBM, 20-30, smart and sexy, straight-act/appearing. Different interests okay. Letter (photo optional) to Tone, Box 741402, L.A., CA 90004 (16)

Couple looking GBM friends 4370 W. 3rd St. LAX 90020. (16)

Black man wanted for "old fashioned" intimate romantic love by attractive professional GWM. 35-50, thin, HIV-, versatile and in no rush. No cigarettes/bar types. (Uncut A +.) Let's share! Call 213-876-1138. (16)

European photographer, 29, seeks massive black bodybuilder over 230 lbs. to appear in foreign bodybuilding magazine. Box 69A27, L.A. 90069. (E)

BM, handsome, 138 lbs., 5'4", 36. Afrocentric. Movies, dining out, traveling. No drugs, alcohol, smoking. Looking for Afrocentric-minded friend and more, between 30 and 45. Letters with phone and address to: Namiko, 4289 Leimert Blvd. #1, Los Angeles, CA 90008. (15)

GBM, 27, 5'10", 175 lbs., looking for GBM for good times. Must be fit and honest. Friend or lover. No games please. 213-461-5062. (17)

Blonde/blue, bottom, 29, seeks horny hung top. Bi/straight okay. Hollywood, W.H. area. Kevin. 213-659-5576. (15)

Hot blonde boy seeks men hung huge. Beer can thick A+. Nude photo to 8033 Sunset #411, L.A. 90046. (16)

GBM, 25, seeks relationship. Send picture. Box 1972, Hollywood 90078. (E)

GWM, 50, 5'11", 155, shaved, FA/GP seeks GBM for a committed relationship. Box 952, Simi, CA 93062. (15)

Tall hunky blond bottom seeks thin young stud. Don 213-281-6138. (15)

Goodlooking masculine white guy seeks stable, well-endowed black man for discreet, safe friendship. You are basically straight or bi-, but enjoy a goodlooking hung WM servicing your thick dick (uncut a +). You are sincere and all man. So am I. Age, weight unimportant. Discretion assured. 213-281-6998. (E)

Professional WM, 50, wishes to marry Gr/P. 213-273-7335. (17)

Discreet? Creative? Experimental? Married? Professional 6'3", WM looking for a close straight-appearing friend for quality times, 25-50. Former 15-year friend transferred. Black/Latin/Mideast. Write Robert Belton, Box 741360, Los Angeles, CA 90004. Indicate how to contact you. Time/phone, etc. (E)

Black male seeks black or Hispanic into 1-on-1 relationship. I'm 6'3", 215, 30 years old, masculine and endowed. You are sexually open and no hang-ups and seriously want to belong to a man. If this is you, 25-40, black or Hispanic, moustache, over 6 feet tall, masculine, endowed, attractive and really want it seriously, call 213-758-0182. D.C. (E)

Commitment: Black male, 38, G/P seeks sincere top man, 40-55, with old-fashioned values. Like 1-to-1, homelife and nature. Any race. Mel 213-656-0258, ext. 22 (answering service) (21)

Like older men? I'm seeking a young masculine guy for friendship, who is attracted to, likes to spend time with, loves the experience of an older man and and loves getting head regularly, especially from an older man. The hotter you are, the better I am. My ideal young man I'd be most attracted to is healthy, athletic, doesn't smoke or use drugs, has a trim hard body, smooth hairless thighs, is a guy who "goes for the gusto," and loves receiving great head. Uncut is a plus. If you're straight or bi, if you have a girlfriend, that's OK. I'm not looking for a West Hollywood sweetie all shaved and powdered and perfumed. I want a real man. Maybe you don't match 100%, but if you come close, check me out. I give awesome head, better than you could fantasize. Reciprocation not wanted. First timer welcome. Discretion assured. If you meet the qualifications, call me for the best head you've ever had. I'm 55, masculine, and a straight-appearing Charles Durning type. No drugs, please. Write with photo and phone to BLK Mailbox #34. An equal opportunity cocksucker. (15)

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